NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

VOLUME 1. **NEW-YORK, THURSDAY, SEPTEMBER 17, 1840.** NUMBER 15.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
AT 143 NASSAU STREET.

NATHANIEL P. ROGERS, Editor.

W. C. ROGERS, General Agent.

☞ To whom Agents, Traveling and Local, will address all letters relating to their agencies.

TERMS.—TWO DOLLARS A YEAR, IN ADVANCE.

Three Dollars if delayed until the end of the year.

Ten Dollars, in advance, will pay for 7 copies one year, sent to one address.

Twenty-Five Dollars in advance, will pay for twenty copies one year, sent to one address.

WILLIAM S. DORR, Printer.

London Convention. Speech of M. D'Isaambert.

Dr Bowring then introduced the French deputies, who were received with loud cheers. M. D'Isaambert and his colleagues, he said, had honorably distinguished themselves in the French Legislature by their efforts on behalf of liberty generally, and also the abolition of slavery in particular. (cheers.) There was also here Monsieur Cremieux, a distinguished French barrister, who though an Israelite, had defended the Protestants of the Garde from cruel prosecution. (Loud cheers.)

Monsieur D'Isamebert then arose, and was greeted with the most cordial cheering, which having courteously acknowledged, he proceeded to address the Convention in French, his knowledge of English not being sufficiently correct to enable him to speak it publicly. His speech was exceedingly eloquent, delivered with great warmth and energy, and with a peculiar rapidity and fervid fluency of utterance, which characterises the French style of oratory.—To those who understood the language the effect of his eloquence was often striking, and at times his manner, and look, and tone were so expressive that those not so fortunate seemed almost by intuition to comprehend his meaning through that universal medium—the language of the heart and feeling. As he finished every passage Dr. Bowring translated it to the Convention. His version, however, had better be given in a collected form. "Our friend (said the Doctor) began by expressing the embarrassment under which he found himself. He regretted that the French abolitionists had not the power of gathering round them such assemblies as these. But their Government was so constituted that it was apprehensive of the outbreak of popular enthusiasm, and, therefore, the consideration of the subject of slavery had been delegated to small bodies, selected by the Government, generally composed of persons of high influence and rank. Hence the friends of abolition had been deprived of many of the means of action possessed in this country. There was one single society of them in France—in Paris—with no provincial branches, so that its power was but slight. Still the Government had done much for the great cause by the formation of these committees. He entreated the Convention not too be too hasty in condemning the Government for having done no more. It has been one of the errors of the French government to undertake too much. Thus, in 1830, the Government took upon itself not one, but many momentous questions, connected with public liberties, and had in consequence, to a great degree, failed. Hence the proceedings of the French government might bear upon this question the appearances of hesitation. But he entreated the British public to remember, that the French were the first nation that abolished slavery in their own land. (cheers.) He said it had often been stated in foreign states that the English had been actuated by selfish motives in carrying emancipation, and that it was because they found it fancied it to be said in the French Legislature, he would tell them that they were mistaken—(cheers)—that he had found this Convention extending their views from West Indian to East Indian slavery, and expanding their generous philanthropy into every part of the world—and in the Chamber of Deputies his voice should not be wanting in their cause. (Loud cheers.) He had found that when in that Chamber he had mooted the question of slavery, he had been, as was usually the case, assailed with violent vituperation, and covered with the obloquy and opprobrium of a satanic press. (Hear, hear.—Notwithstanding this, he said the friends of the negro would persevere, as they had persevered. (cheers.) The effects of their representations had already awakened public attention to the subject, and made some progress in ameliorating the condition of the slaves in French colonies. (Hear, hear.)

The reason, he said, why the abolition question had not been so much advanced in France was perhaps the want of some master mind that would devote mighty energies with unwearying perseverance to it. There had arisen in the Chambers no Wilberforce—(cheers)—nor, out of them no Clarkson.—(cheers.) Still France had seen men truly zealous in the cause of liberty, and could boast of Colodercet, Mirabeau, and Lafayette. (cheers.) One thing he could state, that in France there had never been any legal recognition of establishment of slavery. (cheers.) It had been permitted, not sanctioned, and introduced only by particular treaties into the Colonies. It was as early as 1625 that a monarch of France declared that it ought to be the kingdom of the free—(cheers)—and it was not until Louis the Thirteenth's reign that slavery obtained organization, under the merchants, who, with the pretence of colonization, availed themselves of slave services. (Hear, hear.) Even the Code Noire, as it was called, (the Black Law), established for the slave's certain amelioration, privileges, and protection—(hear.) It asserted this great principle that no disability attached to particular color, respecting the possession of civil rights. (Hear, hear, hear.) Slavery was the offspring of arbitrary power. Even before the revolution, however, it had been struck down in France, and when the liberties of the nation were resuscitated in the National Assembly, Necker addressed them as follows:—"The time will arrive when you will carry your views further—when you will extend your regards to your colonies—when you will have compassion on the unfortunate victims of your barbarous avarice there." (cheers.) But what nation was more called upon than France to promote the amelioration of the condition of the slave population? No nation knew better the evils which were inseparable from the slave-trade and which had produced desolation and misery in all parts of the globe. What more glorious work could she join in than to extend a friendly hand towards these who endeavored to promote the same objects. Already had one distinguished nation given the signal of enlightened compassion of the world.—The great cause of liberty must be eventually brought before the tribunal of nations, and what higher satisfaction, what greater glory could there be, than to obtain a pre-eminence in the glorious work? But woe! woe to France, if she did not recognize the importance of her position, and if such ambition, was too great for her capacity. He would now refer to the great impression which had been produced in the National Assembly by the few words which had been uttered by the celebrated Lafayette. They were to the following effect:—

"You have declared that all those who are domiciled, who possess a dwelling, who pay the taxes, and against whom you can urge none of the incapacities which are declared by the constitution—that these men can be citizens. And are not the negroes men? (Cheers.) The question is concentrated into this. For me, I believe no doubt can be raised on this point, and it was to proclaim this simple truth that I mounted the tribune." The declaration was received with shouts of applause, and produced a profound impression in the Assembly. (Hear, hear, and cheers.)—But, unhappily, that revolutionary torrent which soon afterwards succeeded carried away all attention from the subject. Afterwards, indeed upon the flag of St Domingo there was inscribed the words, "Brave blacks! the French recognize your rights and your liberties." (Loud cheers.) After the peace of Amiens, Bonaparte, who had not then experienced the reverses and adversity which he afterwards endured, re-established slavery and the slave trade; and at that time public opinion was so little represented in any of the bodies nominally called representative, that they made no efforts to control the will of the Sovereign. However, after the fall of Napoleon and his second rise, during the hundred days of his government one of the acts that distinguished him, and probably that which most honored him, was his decree abolishing the slave trade. (cheers.) The misery and suffering of the slaves at St. Domingo, and the temporary freedom they enjoyed at Gaudaloupe had much advanced the question. In 1814, during the reign of the Bourbons, a law exceedingly unfavorable to the slaves was passed, prohibiting marriage between the black and white population; and it was urged in a motion for this absurd legislation, that the marriages between the Moors and the Christians in Spain had degenerated the Spanish blood. (Hear, and a laugh.) In 1823 and 1824 some progress was made on the question, in consequence of public discussions that took place, the question was again introduced into the Chambers; but in 1830, in consequence of the last revolution, the slave-trade was utterly and formerly abolished. He anticipated the abolition of slavery as the necessary consequence of that step. They had been menaced with the consequences of agitating the question, and they were told that if it was mooted in the French Chambers, there would be outbreaks, and violence, and revolutions in the colonies themselves. But the answer to that might be found in the fact, that the colonies had never been so tranquil as since the period when the agitation had commenced. (Hear, hear.) Of late two very interesting reports had been up on the social condition and present position of the slaves. These reports had been laid before the Chambers; one of them had been prepared by M Remusat, the present Minister of the Interior, and the other by M. de Toqueville, the author of Democracy in America. These reports established the principles, the development of which could not but lead eventually to the overthrow of slavery. These reports stated; that although they were not unwilling to consider the question of indemnity, yet they would not recognise the claim to indemnity as a right.—(Cheers)—or that they could possess any property in man. The principle appeared to him to be already triumphant, and be considered the cause as already gained. Even in the colonies themselves, public opinion had made a great progress, and General Bertrand, who accompanied Napoleon to St. Helena, and who was himself a great West Indian proprietor, had informed him that matters could not remain as they were, and that hereafter the great cause must have a victorious issue. No doubt there would be great resistance to such a step in Martinique, but he anticipated great results from the growing influence of the free black population in Guadaloupe. The deputy now in Paris was sanguine in his anticipation of the final and complete overthrow of slavery. The French Guiana, though they were incapable of offering a long resistance, and although in the island of Bourbon the slave proprietors were very influential, still he did not believe that when the voice of French spoke out, that that voice would not be heard, and that the voice of France, proclaimed by her Legislature, could by any possibility be resisted by her Colonies. (Loud cheers.) He was very anxious to introduce to the Convention his friend M. Cremieux, who belonged to a body whose civil rights had been lately recognised in France, and who were now upon a perfect equality with their Christian brethren. (Hear, hear.)

Judge Jeremy rose, and said that Dr Bowring had omitted one point in M Isambert's address, namely, that in Martinique the free colored population now go hand in hand with slaves. **(Hear, and cheers.)**

The Leaven Working.

"What good have you done?" "What slaves have you emancipated?" These questions have been in every body's mouth for years. The temper in which they are uniformly put, shows them to be the mere taunts of a cavilling spirit; and on this account Abolitionists have been at no pains to answer them. Our little almanac has no room for a full answer, but we will make a beginning.

What good have Abolitionists done? They have kept Texas out of the Union. Slaveholders admit this, and curse them for it. They have influenced legislatures to pass resolutions in favor of the abolition of slavery in the District of Columbia; to pass laws granting trial by jury to alleged fugatives from slavery. They have secured judicial decisions of supreme courts, settling the principle that if slaveholders bring their slaves within their jurisdiction they are *free*. They have rescued from slavery hundreds of kidnapped freemen they have defeated the Amistad captives; they have helped on their way to Canada thousands of slaves who had taken their own bodies into their own possession; they have unmasked that greatest of all humbugs, the Colonization Society; they have defined, discussed, and enforced the foundation principles of our government, and given them a far stronger hold upon hundreds of thousands than they ever had before. They have secured a homage to the dignity and sacredness of *human rights* more profound than has ever been rendered to them in this republic. They have settled legal, constitutional and ethical questions fundamental to human rights; they have got hundreds of ministers to preach against slavery, and thousands of Christians to pray against it, and hundreds of thousands of men, and women to petition against it; they have abolished the "negro seat" in many churches; they have given to thousands of colored children the means of education; they have entirely uprooted "prejudice against color" from many minds, and greatly weakened it in tens of thousands more; they have produced a great change in public sentiment, in the free States, on the subject of slavery, and created in multitudes an abhorrence of slavery that will never die.

EFFECTS ON SLAVEHOLDERS.

The following are some of the effects produced by Abolitionists upon slaveholders and the slave States:—They have driven slavery from its coverts into the open field; they have stripped the mask from slaveholders—stopped their whining about slavery being "a blessing," and "entailed" upon them, and now, they "would get rid of it, if they could," and forced them to show themselves in their true colors.

Whoever wishes to know what good Abolitionists have done, let him ask slaveholders what *they* think of it. When slaveholders bluster about the *mischief* Abolitionists have done, remember, that what they call mischief, means mischief to *slavery*, not liberty. How happens it that anti-abolitionists never take this easy way of finding out whether abolition is building up, or pulling down? Is it because they do slaveholders love as Abolitionists? Is it because they are propping up slavery, or because they are undermining it? The fact that they gnash with rage upon them, hunt them like wild beasts, offer rewards for their heads, and Lynch or kill all they can catch; that slaveholding ministers, and churches, slaveholding legislatures, slaveholding members of Congress, and slaveholders great and small, are at work, with the fury of a death struggle, to resist abolition doctrines and measures, shows that they *know* that those doctrines and measures tend to overturn their *system*. We might put in here facts by the hundred, showing how slaveholders are in terror at the effects of anti-slavery societies upon their system. We have room for only a few.

SLAVEHOLDERS IN A PANIC.

Not long since, most strenuous efforts were made to establish a Southern Review. Judge Upshur, of Virginia, was secured as it editor, and issued his prospectus, in which he says, "The defence of the peculiar institutions of the slaveholding States is the *great* and *leading* object of the work;" and adds, "that they are in danger it would be folly to disguise. A party has arisen in the other States, whose object is the overthrow of the relation of master and slave; and from present appearances it will continue to increase till the object it has in view is *consummated*, unless efficient measures be adopted to arrest further progress."—The editor of the South Carolina Messenger, in earnestly soliciting subscriptions for the work, says, "Citizens of the slaveholding States, you are assailed in the most *vulnerable* point. You have reached the *crisis* of your fate. If your institutions are ever to be defended, no time is to be *lost*. Delay, in all cases dangerous, would be *fatal* in this."

Hon. J. F. Claiborne, of Mississippi, in his speech in Congress in 1837, said, "Mr Speaker, their (the Abolitionists) incendiary publications have already done us irremediable mischief. I tell you, sir, in the name of the 50,000 freemen I represent, that we *must be quieted* on this question, we must receive a solemn assurance that our rights are neither to be questioned or *debated*." The editor of the Charleston (S C) Mercury, in trying to stimulate all slaveholders to resist to the utmost the progress of abolition doctrine, says, "The slaveholding interest, wherever spread, must join their forces and stand in a body, or they will be hewn down and trampled under foot."

Daniel K Whitaker, late editor of the Southern Review, published at Charleston, South Carolina, in his letters to Dr Channing, (see Letters of "Sidney,") referring to anti-slavery societies, says, "They are associations that the south *dread*."

Hon. James Rhett, of South Carolina, in a speech before the Senate of that State, in the winter of 1838, on the necessity of putting down" abolitionism, conjures the south by every thing sacred, "not to remain timidly at rest until this dreadful cloud of calumny, shame, and degradation, is permitted to *overwhelm us*—* * * * branded as the oppressors of mankind, and the enemies of our race." The panic into which the doctrines and measures of Abolitionists have thrown the south is shown in the fact that Gov Butler, of South Carolina, sent fifty dollars in a letter to Hollis Parker, now one of the convicts in the Massachusetts State-prison, in which the Governor entreated said Parker to reveal to him all the machinations within his knowledge of the Abolitionists against the "Institution of slavery." Parker, it seems, had written to the Governor, promising, for fifty dollars, to make wonderful revelations about Abolitionists; but unluckily for him, before the remittance of "secret service money" from the South Carolina treasury came, Parker, in trying to "raise the wind" in another way, got into the State-prison, and the letter on its arrival found other hands.

Governor Campbell, of Virginia, in a letter to the Secretary of the American Anti-Slavery Society, dated Dec. 4, 1837, says, "Regarding your Society as *highly mischievous*, I decline receiving any communication from it."

Governor Bagby, of Alabama, in a letter to Mr Birney, dated Tuscaloosa, January 6, 1838, says, "It is presuming too much, to expect that the chief magistrate of a free people would give currency to the publications of a society, engaged in a scheme fraught with more *mischievous* consequences to their interest and repose, than any that the wit or folly of mankind has heretofore devised."

The Alabama Journal of March 14, 1838, contains a letter from a member of Congress from that State, dated Feb. 19, 1838, from which the following is an extract:—"I am worried almost beyond endurance. As a southern man I am filled with anxiety by the proceedings of the Abolitionists. The growth of their numbers, the daring extent of their schemes, their boldness and growing power are such, that a crisis will be rapidly precipitated upon us. We have great cause to fear the future."

The Mobile (Ala.) Advertiser thus shows its alarm at the progress of anti-slavery sentiments:—"The south have an *alarm fire* in all those who demand the emancipation of their slaves, and who call upon them to give up their property now and for ever."

Samuel Cruse, a well-known slaveholder of Huntsville, Alabama, to whom a copy of the Bible against slavery had been sent, returned it to New-York with the following note, dated Nov. 9, 1837:—"We respectfully request that no more of like nature be transmitted here, as they cannot possibly be productive of any thing but the most serious agitation of the public mind."

The celebrated John Randolph, of Roanoke, in his speech in the Virginia Convention, said, "Mr. President, nothing alarms me so much as the fanatical spirit on the subject of negro slavery growing up in the land."

The New Orleans Commercial Bulletin of January 24, 1839, speaking of Abolitionists, says, "They are an organized body, disciplined by skilful leaders, conscious of power, combining wealth, talent, religious bigotry, and the *fearful* influence of the press. Jeer as we might at the impotency of their former proceedings, their strength can no longer be disputed."

We have on our table a multitude of similar extracts from southern papers, making it plain that throughout the slave States, slaveholders feel their system shaking under the attacks of Abolitionists, and are at their wits' end, casting about in terror for something to ward off the blows.—Every slaveholder has run up his flag of distress, and cries of "help, help, against the Abolitionists," come up like the noise of waves from all the south.

CAUSE OF THE PANIC—SLAVEHOLDERS NOT SCARED FOR NOTHING.

Now what has frightened slaveholders? Answer—they find that the enemy is in the camp—that the doctrines of Abolitionists have taken strong hold in the slave States—listen to their own testimony:—

Hon. James T. Morehead, late acting Governor of Kentucky, in a speech at the last session of the legislature of that State, said, "It is well known, Mr. Speaker, that there is a large, respectable, and intelligent party in Kentucky, who will exert every nerve, and spare no efforts to dislodge the subsisting rights to our slave population."

The Lexington Observer, in an article published at the time of this speech, said, "Some of the brightest ornaments of Kentucky are of opinion that slavery is a great moral and political curse."

The North Carolina Watchman, published at Salisbury, says, "We are inclined to believe that there is more abolition at the south than prudence will permit to be openly avowed."

Rev. James Smylie, clerk of a Mississippi presbytery, and said a large slaveholder, makes the following declaration in the introduction to his late work on slavery:—"From his intercourse with religious societies of all denominations in Mississippi and Louisiana, the author was aware that the abolition maxim, that slavery is in itself sinful, had gained on and entwined itself in the religious and conscientious scruples of many in the community."

A letter from Maryville (Tennessee) Theological Seminary to the editor of the Emancipator, dated Feb 27, 1838, says, "At least one half of the students of this theological institution are decided Abolitionists, and are very much strengthened by perusing the publications sent by you."

A letter written by a gentleman residing in the central part of Arkansas, dated B——, Arkansas, May 14, 1839, and published in the Oberlin Evangelist, speaking of the working of the anti-slavery leaven in that State, says, "A great many here hold the principles of the Abolitionists. An anti-slavery society, auxiliary to the American Anti-Slavery Society, was formed in Bedford county, Tennessee, four years since; James Kennedy, President, Allen Leeper, Secretary."

A petition for the abolition of slavery in the District of Columbia, was sent to the last Congress from one of the western counties of Virginia. It was signed by 22 citizens, and among them was John Gilmore, one of the county magistrates.

A gentleman of Frederick county, Maryland, writing to the editor of the Pennsylvania Freeman, says, "The anti-slavery cause is rapidly gaining ground in this section of the country. Three years ago, abolitionist and insurrectionist were interchangeable terms, and an abolition paper a prodigy; now anti-slavery papers are read regularly by our most respectable and intelligent citizens."

Mr C Matlack, of Pennsylvania, has lately published a letter in the Pennsylvania Freeman, giving an account of a recent abolition discussion near Leesburg, Virginia, at the close of which a vote was taken, and a majority of the meeting decided against slavery.

In the celebrated debate in the Virginia legislature, Mr Brown, of Petersburg said, "Sir, if Abolitionists will persevere in agitating this question, the time is not distant when the harassed slaveholder may find it a relief to embrace even this alternative"—that of abandoning the State.)

A number of anti-slavery societies have recently been formed in Pennsylvania, near the line of Virginia, and many Virginians have become members. One of these societies has one hundred and fifty members, of which about one-third are citizens of Virginia. The President of another society was lately high sheriff of Rockmahomanion Society. The complaints of Abolitionists as follows:—"It would have been supposed that Maryland, one of the slaveholding States, would have been free from abolition; but abolition works its mischiefs in Maryland as well as elsewhere."—The substance of its accusations against Abolitionists is, that they are able to "counteract the movements of the society,"—that they "track the steps of its agents," and that "it is now easy for them to render useless the labors of the agent of the society."

Mr. John Needles, of Baltimore, is one of the Vice Presidents of the American Anti-Slavery Society.

At the last session of the legislature of Delaware, a petition praying for the abolition of slavery in that State, and signed by three hundred and nineteen women of the city of Wilmington, was presented and referred to a Committee.

Dr Nelson, late President of Marion College, Missouri, in a letter to the editor of the Emancipator, dated August 27, 1839, speaking of the progress of anti-slavery principles in Missouri during the last four years, says, "I look at the present state of affairs with more than astonishment! I am astonished, not because I had not expect that discussion would be certain victory; but) that debate, so seldom and so faint, should have a result so speedily! Even a little agitation has had an effect, blessed—promising—oh, how promising!" What will the next four years accomplish?"

Mr E Sibley, writing from Barlstown, Kentucky, to the editor of Zion's Watchman, New-York, says, "Much abolition leaven is circulating here. Yesterday I fell in with the Rev Mr M——, of the Kentucky Conference. I found him a decided Abolitionist. I am convinced there is much more abolitionism here than the north is generally apprised of."

Hon. William Slade, member of Congress from Vermont, received a letter from a slaveholder, dated June 5, 1838, thanking him for his abolition speech in Congress, and beseeching him to continue his war upon slavery.

Rev. Wm. Allan, son of Rev Dr. Allan, a slaveholder of Huntsville, Alabama, said, in a speech in Ohio, in 1837, "While I was attending an anti-slavery meeting in New-York, last spring, a Methodist minister from Virginia came upon the platform and said, 'Go on, brethren, God speed you. I know of thousands in Virginia who are with you.'"

Dr. Amos Farnsworth, of Groton, Mass., gives the following testimony:—"I recently had an interview with a slaveholder from the south, who, during a warm discussion on slavery, made the following acknowledgment: 'The worst of it is, we have fanatics among ourselves, and we don't know what to do with them, for they are increasing fast, and are sustained in their opposition to slavery by the Abolitionists of the north.'"

Rev. Mr Isham, late editor of the Michigan Observer, published not long since the following in his paper:—"I have just received a letter from a highly valued friend in Mississippi, who says, 'I was recently conversing with a lawyer of Woodville, in this State, a Kentuckian by birth and education, who said, 'The Abolitionists stand on the right ground, and their principles must prevail.'"

Rev Henry T Cheever, of Maine, writing from Louisiana (where he spent a year and a half,) to the editor of the New-York Evangelist, says, "The impression is becoming common among American planters, (I speak from personal knowledge only of Louisiana,) that in consequence of the doings of England, and the rapid advance of abolition principles at the north, slavery must ere long come to an end."

Gen. Duff Green, late editor of the United States Telegraph, at Washington city, in one of the numbers of that paper says, "We believe the south has nothing to fear from a servile war. We do not believe that the Abolitionists intend to excite the slaves to insurrection. We believe that we have most to *fear* from the organized action upon the consciences and fears of the slaveholders themselves: from the insinuation of their dangerous heresies into our schools, our pulpits, and our domestic circles."

A slaveholder in Virginia, the owner of one hundred slaves, wrote to Arthur Tappan, of New-York, in 1836, declaring himself convinced that slavery was a sin, and avowing his determination to make arrangements to emancipate his slaves.

Dr. Bailey, editor of the Philanthropist, Cincinnati, Ohio, received a letter from a correspondent in Tennessee, dated March 6, 1840, containing the following:—"As your glorious principles pervade the north, they will find their way south; within the last three or four months, 45 slaves have been liberated in this county."

In 1835, Wm. R Botford, a well known citizen of Virginia, who had then recently emancipated his slaves, published a letter in the Hampshire Gazette, (Mass.) in which he says, "I think the Abolitionists have done, and are doing a great deal of *good*."

In the fall of 1835, a series of articles on the subject of slavery was published in the Lexington (Kentucky) Intelligencer: in one of the numbers the writer says, "Much of the preceding matter was inserted in May, 1833, in the Louisville Herald. A *great change* has since taken place in public sentiment. Colonization, then a favorite measure, is now rejected for instant emancipation." During the interval of time here mentioned, Birney's letter against colonization was published at Lexington, Ky., and the Kentucky Anti-Slavery Society was formed, with Professor Buchanan of Centre College at its head. A professional gentleman residing in Richmond, Virginia, in a letter to the publisher of the Emancipator, dated April 1, 1837, says, "Though a Virginian born and bred, I now consider the anti-slavery cause a just and holy one. Deep reflection, the reading of your excellent publications, and years of travel in Europe, have made me what I am proud to call myself, *an Abolitionist*." The Southern Literary Review, published in Charleston, South Carolina, made this declaration in 1837, respecting he effect of anti-slavery discussions upon the slaveholders of that state:—"There are many good men even among us who have begun to grow *timid*, and to look *fearfully* around them." Rev. N. H. Harding, a leading Presbyterian preacher in North Carolina, and a slaveholder, who had, in 1834, visited the North, and raved against Abolitionists, a few months after his return, wrote in a letter to a clergyman in Maine, as follows:—"I feel it a duty to say that my views and feelings have, after mature deliberation and much prayer, been entirely changed, that I am now *a strong anti-slavery man*. Henceforth it shall be a part of my religion to oppose slavery."

But we must stop short for want of room, though scores of testimonies, similar to the preceding, now lie on our table. The foregoing are sufficient to show that the leaven of anti-slavery principles is powerfully at work in the slave states. The reader perceives that we have withheld the names of a number of the persons whose testimony is given in the preceding details. To publish them would be to put in peril the lives of the individuals in question.

We have, in conclusion, a word to say in reply to the question, "What slaveholders have you induced to emancipate their slaves, and how many have they set free?" It is impossible to state the number with any accuracy. Probably not more than half the emancipations that have taken place within a few years, through the influence of anti-slavery societies and publications, are known to Abolitionists. The following is a list of such emancipations as have come to the writer's knowledge.

Benjamin Lundy, late editor of the Genius of Universal Emancipation, informed the writer that the first four cases of emancipation which follow were effected through the instrumentality of that paper:—

Dave Minge, of Charles City county, Virginia, emancipated	88
John Adamson, of Virginia, emancipated	51
("Mr. Adamson was shot by one of his legal heirs in revenge for this act.")	
A Methodist clergyman, in Arkansas, emancipated	6
A widow lady in the same State, emancipated	13

All of these were subscribers to Mr. Lundy's paper.

To the foregoing we add—

Wm. Ransborough, of Culpepper county, Virginia.	60
Col. Monroe Edwards, Iberville, Louisiana,	163
Hezekah Moseby, near Richmond, Va.,	26
John Hall, of Tennessee,	30
James G. Birney, of Kentucky,	27
Robert S. Hall, of North Carolina,	12
Benjamin Knox, of North Carolina, brother-in-law of the preceding,	9
David a Smith Courtlandtville, Alabama,	21
Rev. Mr Brisbane, of Charleston, South Carolina,	20
Arthur Boome of Augusta, Kentucky,	14
Peter West, of Charles City County, Va.,	13
Henry Updegrove, Richland District, S. C.,	11
Mr —— Alexander, D. C., (see Philadelphia Pennsylvanian, June 12.)	11
Wm. F. Buford, of Virginia,	8
Three sisters named C ——, of Danville, Mercer Co., Kentucky,	6
Rev I. Alexander Rutherford Co., Tennessee,	7
Dr Lilion, of Marion Co., Mo., number not accurately remembered, but believed to be five or six,	5 or 6
Rev. Mr. Herndon, near Staunton, Virginia,	8
J S Walton, of New Orleans,	2
Allen Leeper, of Bedford Co., Tenn.,	9
Mr. Fraser, near Lexington, Kentucky, number not recollected with accuracy, but believed to be eight or ten,	8 or 10
Mr Doake, near Nashville, Tennessee,	7
John Thompson, Jessamine Co., Kentucky,	2
Professor Buchanan, of Centre College, Kentucky,	3
Rev. Andrew Shannon, Shelbyville, "	5
Peter R Dunn, Harrodsburg, Mercer Co., "	7
Rev Samuel Taylor, Nicholasville, "	1
Henry P. Thompson, " "	2
Mrs Meanx, " "	1
A Southerner, whose name is with Rev Cyrus P. Grosvenor, editor of the Christian Reflector, Worcester, Massachusetts,	6
A Mississippian, who took his slaves to Indiana to emancipate them. See letter from a member of the Society of Friends, July, 1839.	7
Sarah M. Grimke and Angelina G. Weld, Charleston, South Carolina,	4

Most of these emancipations have taken place since 1832, and more than three hundred of the slaves were emancipated within the last year. Nearly all the persons who liberated them are known to have been influenced to do it by abolition discussions, publications, &c. To the preceding list of persons who have emancipated their slaves, eight or ten more might be added, but we have not sufficiently accurate information of their names and residences, and the number of slaves emancipated by them, to enable us to give details.

It will be perceived that some of the persons emancipating do not now live in slave states. We have given in such cases the residences of the slaves emancipated, instead of the present residence of the emancipator.

From the New-York Evangelist.

Slavery a Sin.

The ten commands, like faithful sentinels, are appointed to guard the rights and interests of God and of man. Each command fills and keeps its own appropriate sphere. The sphere of each command is characterized by the principles and relations which it invokes. In order to form an accurate conclusion respecting the system of slavery, we must enter into some investigation of these rights, interests, principles, and relations. There are certain commands which respect rights and interests: which are entirely subject to the sovereign disposal of God; which he can give or take at his pleasure; and in taking them can employ any executor he pleases. There are certain others which are founded in *things of another* nature from the first, and of course in principles and relations of another and corresponding rank.—This distinction in the commands being of some consequence in this discussion, we will illustrate it more particularly.

In the class first specified, we may remember the fifth, sixth, and eighth. The fifth command secures the authority of the parent over his child. The sixth, the right of a man to his own life: the eighth, that of a man to his property. These rights and interests are all subservient to the supreme authority of God, and can be taken from any individual, when, and as he pleases. He can command the child against the command of the father, because he has authority over the father also. He can take the child away from the father, because he is the original giver of the child—the creator and sovereign of both. He can commission one man to kill another, because he has a right to the life and services of either. He can take the property of one man and bestow it upon another, because he is himself the supreme proprietor. There are no relations which he sustains to them, or to the universe, or to his own character, which interfere with the exercise of his absolute sovereignty in all this.

The other class of commands include the first three, together with the seventh, ninth, and tenth. We cannot conceive it consistent with the divine nature and character of God to *command* men to worship another God, or to worship images, or to take his name in vain. We feel it would be repugnant to his character to command men to violate the marriage covenant, to bear false witness, or to *covet* the possessions of his neighbor.

The system of slavery may be considered of three different degrees. 1 The state of involuntary servitude. 2 The state of being property in such a sense as not to involve any interference with our moral obligations. 3. The state of being property in such a sense as to have another exercise authority over us superior to our moral obligations.

The first kind, or degree of slavery, is always criminal when exercised without a divine warrant. The child may be in a state of involuntary servitude to his parents, because God has invested the parent with coercive authority. The apprentice may be in a state of involuntary servitude to his master, because God has invested his parents with authority thus to bind him to service, or the state, which, in case of the parent's death, comes in his place to do the same, during his minority. The convict may be sentenced to a state of involuntary servitude by the state, as a punishment for criminal conduct. In these cases there is a divine warrant. In any other case where a divine warrant can be made out, the same thing can be done. But if without such warrant, I keep my fellow-man in a state of bondage, of involuntary servitude, I go out of my sphere; I trespass upon his rights; I rob him of his interests; I am a guilty oppressor.

The second kind of slavery—that of being the property of another in such a sense as not to have his authority interfere with our moral obligations, is always criminal on the part of the slaveholder when exercised without a divine warrant. God, as our creator, is our proprietor, and he has a right to appoint another to hold us in this state, if he pleases. He had a right to appoint the Gibeonites to this state, or to a state of involuntary servitude, as he pleased. He had a right to invest the Israelites with this extent of authority over the captive Canaanites, over the captive heathen taken in war, or over their own brethren, the descendants of Abraham.—Whenever one man, holding another in a bondage of this description, can produce a divine warrant for it, he cannot be considered an oppressor. But if I place, or keep my neighbor in this condition, without a warrant from his Maker or mine, I am guilty of violating his rights, of robbing him of his time and earnings, and privileges, so far as my usurpation upon him extends.

These two kinds of slavery may be placed upon the same foundation with filial disobedience, taking the life of our neighbor, and taking his property. If a man takes the life of his neighbor without a divine warrant, he is a murderer; if he takes his property without a warrant, he is a thief, or a robber; and if he hold him in a state of involuntary servitude, or of limited liability as property, he is an oppressor—just to the extent of the rights and interests, of which that state deprives him.

The third degree of slavery, is the state of being the property of another, in such a sense, that he can exercise an authority superior to any moral obligations. This kind of slaveholding is invariably sinful—is in all circumstances oppression of the most outrageous nature. As God himself can not authorize idolatry, profaneness, adultery, false witness, or covetousness, so he cannot bestow upon any one being the authority to compel another to violate his moral obligation. The fourth command we did not enumerate in our classification, because it seems to belong to both; but it may be adduced here with entire propriety. That kind of slavery which makes a man a thing, a mere chattel; which empowers the slaveholder to infringe upon a man's domestic authority or affections, to make him violate the Sabbath, to control his conscience, or to break any other command of the decalogue; and which, where it is voluntarily exercised, always implies rank covetousness—is a species of authority which no human or divine laws can sanction; is an accumulation of injury, of incalculable cruelty; and is a species of usurpation which exalteth itself above all authority or power, ever claimed or exercised by the absolute sovereign of the universe, even over the vilest and most criminal of his creatures.

These distinctions and reasonings, which you perceive are merely the result of following out the main principle of the decalogue, will enable you to contrast the slavery permitted under the Jewish dispensation, with that established by the laws of the South, and enable you to repel any argument which can be urged in behalf of the latter, either from the example of the former, or from any other source. If you define that slavery as extending only to the first degree, where is their divine warrant for it? Who commissioned them to bind in chains of involuntary servitude those millions of Africans and Americans? If you define it as extending to the second degree, where, again we ask, is the divine warrant for holding them as property at all? If you admit that southern law confers the power of the third degree upon the master, from what source, in the heavens above, or in the earth beneath, or in the waters under the earth, can even the shadow of apology or justification for that intolerable and blasphemous system be derived.

Anti-Slavery Meeting.

EATON, September 2, 1840.

The Madison County Anti-Slavery Society met pursuant to adjournment, in the Baptist Meeting House. The President being absent, Gerrit Smith, Esq., was called to the chair. The meeting then held a season of prayer previous to engaging in business.

On motion, a Committee of Business was appointed by the chair, consisting of S. R. Ward, H. Loomis and Frederick Douglass, when the meeting took a recess for half an hour.

P. M. Meeting convened—opened with prayer by brother Ward.

The President and Secretary being still absent, Society made choice of James Barnett Chairman, and E. A. Poole, Secretary.

The Business Committee then reported the following resolutions:

1. Resolved, That while slavery is legalized in our country, white men, as well as men of African descent, are in danger of becoming the subjects of its iron power.

2. Resolved, That it will be right to vote for a man who is in favor of slaveholding laws, just as soon as it will be right to vote for a man who is in favor of legalized gambling houses, and legalized brothels—and no sooner.

3. Resolved, That it will be right to countenance and patronize a pro-slavery preacher, just as soon as it will be right to countenance and patronize a pro-gambling and pro-brothel preacher—and no sooner.

4. Resolved, That the cause of human rights is pre-eminently a moral and religious enterprize, and that it must rely for its support, and advancement, and ultimate success, especially upon means derived from the armory of God.

Another resolution was reported from a minority of the Committee as follows:

Resolved, That it is the duty to carry their abolition to the polls, to vote only for the slave, we do sincerely regret the organization of a distinct political party, as tending, in its results, to hinder the advancement of our holy cause, and retard the progress of civil and religious freedom.

The 1st resolution was read and laid on the table.

The 2d resolution was read and an interesting discussion ensued.

The resolution reported by the minority of the Committee being next in order, a motion was made by brother Ward, to lay it on the table, as the time was too far spent to admit of its discussion.

Brother Smith objected to laying it on the table, on the ground that it would imply a doubt in the minds of the Abolitionists of Madison County, as to the expediency of the third party; and he was unwilling that any thing implying such a doubt should go abroad. He would prefer having the question taken, or of waiting to hear it discussed. He thought there were not more than 2 or 3 who would be in favor of the resolution. Brother Myrick wished the resolution laid on the table, that it might come up as the first business at the next meeting. He did not think the objection of Br Smith valid, as he believed there was a majority of the Abolitionists in the County, who were opposed to the third party. There had been no opportunity to discuss that side of the question; and he wished an opportunity to discuss it. He thought the object was to put it off till the last, and thus prevent its discussion. Why are brethren of the third party so unwilling to have that side of the question discussed? This was the second effort he had made to have both sides of the subject discussed, but in vain. All he wanted was, free, full and fair discussion on both sides. This must be had, if not permitted here.

Brother Ward then withdrew the motion to lay on the table; when the same motion was made by brother Parker, and lost.

A collection was then taken up for the benefit of the State Society, amounting to between 2 and 3 dollars.

Adjourned to meet at Peterboro' on the 19th inst.

Closed with the Benediction by Elder Kenyon.

E. A. POOLE, Secretary pro tem.

Union Herald.

"Jury Trial" Law.

At the last session of the Legislature in this State the Whig party caused to be enacted a law which virtually declares every fugitive slave, who shall seek an asylum here, *free*. True, this announcement of universal emancipation does not appear from the title or letter of the law, but its spirit, and the practical operation of its provisions, as we shall proceed to show, do most assuredly give perfect security to every negro now lawfully held in bondage at the South, who shall make good his escape into the jurisdiction of the State of New-York. We ask our southern friends to examine carefully the details of this act, matured and adopted by a Whig Legislature, and determine whether its ob

This had been turned entirely to the interest of despotism through the channel of Colonization; and the Man of sin, well sustained and unresisted in his dominion in the Church, was contented with his steady though unobserved returning health and authority.

But when the alarm was sounded for liberty, and the true character of Colonization discovered, so as no longer to afford [illegible] the rebelling spirit of Freedom, he clangor of Freedom's onset, as it reverberated among the hills and dales of her "disputed territory," grated harsh music in his ears: and he ever and anon gave distinct intimations of a determination to resist its progress. The relation between liberty for the body and liberty of conscience, was too intimate for one to succeed without endangering the other.

Strange as it may seem, a large portion of the Church and Ministers of Him who came to preach deliverance to the captives, and the opening of the prisons to them who were bound, were deaf to the call of liberty, and the moan of the slave. But the voice of liberty was a trumpet voice —loud and long—and it could not long remain unheeded.— The community were aroused—a spirit of inquiry was awakened—and notwithstanding the tyrant offered a determined and vigorous resistance, in the use of mobs and brickbats, yet Freedom's march was onward, and her conquests glorious. It was soon seen that other and more decisive measures of opposition must be resorted to, or his reign over the Church was drawing to a close: and ecclesiastical bodies, and Bishops, and Presidents of Colleges and Seminaries, issued their bulls against the discussion of the subject of liberty, enforcing them with such means as lay within their power: and theological Professors, and Doctors of Divinity endeavored to hush it, by writing in favor of the "domestic institution,"—because "IT WOULD DIVIDE THE CHURCHES."

But all would not secure the object: the friends of freedom knew that their own liberties, the rights of conscience and freedom of speech were claimed to be under the keeping of those who held spiritual rule over them; and that these were identified with the cause of the slave; and they went forward, with a spirit of devotion and self-sacrifice which braved danger and death in the prosecution of their holy enterprise.

The spirit of freedom could neither be stifled nor restrained; and new accessions were continually making to her ranks, and the waning of the power of Anti-Christ was clearly manifest Hence it was necessary to institute a change in the mode of opposition, and to endeavor to effect by policy what force and effrontery had failed to accomplish. As there was no longer any hope of preventing the onward progress of the principles of liberty, the Man of sin made an attempt to so change the character of the Abolition enterprise, to turn it into such a channel that it might flow onward, and yet leave his power unimpaired. This he attempted, by some of those (mostly the clergy) who were more in favor of his interests than of those of the slave, to enter into a new arrangement, professing principles of liberty, and love for the colored man, yet acknowledging and sustaining his dominion. Such an institution was the "American Society for the improvement of the colored race"—it however breathed but a few times and expired.

The next attempt to seduce Abolitionists from their integrity, and bring them into a compromise acknowledging and sustaining his authority, was the famous "Clerical Appeal" of Boston memory; accompanied with cotemporary documents and letters aiming at the same object, and making the same professions, viz: to divest the Anti-Slavery enterprise of its odious characteristics, so that the Ministry and the Churches might come in, and thus advance the interests of the colored man. Garrison was denounced as being opposed to evangelical religion, on account of his denying the Sabbath and the Christian ordinances; and it was attempted to cast him out, and bring the holy cause of Abolition under the supervision and direction of a sectarian Ministry and Church. Well do we remember the fervent and [illegible] pressed, that He would save the cause from distraction and defeat. Those prayers were not put up in vain. The man whom Providence had raised up to sound the alarm and arouse the Nation, was equal to this task also. His penetrating eye pierced the thin disguise in which the monster had enshrouded himself, and he drew him forth to the light, stripped of his false covering, and exposed to the public gaze in his true character, an anti-Christian divinity who would sacrifice the slave and his friends upon the altar of a sectarian religion. A reply made by him to one who had sought his overthrow, was characteristic of himself and the event. "Do you not know who was hanged on Haman's gallows?"

Love for the slave bound his friends together; and they rallied around and sustained the man who was the object of sectarian hate and persecution. Thus the cause was saved from a base compromise with sin, and its integrity remained unsullied.

By this time it was obvious, that no opposition from without would serve to hold in check the increasing freedom of thought and investigation. As the mind became accustomed to think for itself, the galling yoke of ecclesiastical tyranny was more severely felt; and the authority of the Man of sin was openly and extensively set at nought; and a pro-slavery [illegible] Church and time-serving Ministry were threatened with dismemberment and destruction. The tighter the cords of power were drawn, the more determined was the resistance of the lovers of the down-trodden.— Hence, a necessity of effecting a "schism in the body."— For this purpose strong appeals were made to the prejudices of the orthodox portion of Abolitionists, and the sectarian purity and preservation of the Church was exhibited as all-important. Various considerations were held forth to attach them to the interests of the Church, and to excite a jealousy for the dignity of the Ministry. Attempts were also made to prove the National Anti-Slavery Society a sectarian institution—and that some of its members were not constitutionally such, and ought to withdraw from the same.

These attempts were but too successful. What with the prejudices and pro-slavery spirit of the North, the truculent spirit of the South, and the intimate relations, ecclesiastical and political, that existed between them, jealousies and variances were excited to such a degree that a portion of the active Abolitionists withdrew their co-operation and formed separate and sectarian interests in the cause; declaring the so-called pro-slavery "clergy and laity sound in their principles;" and that the issue which had been formed between them and the subject of slavery, was false, inasmuch as their opposition was not to the subject of Abolition, but to some of the measures of the Abolitionists; asserting as being so far as the sentiment was embraced, a spirit of sympathy with those who had hitherto refused to plead the cause of the slave.

Thus have Abolitionists been separated from each other and the kingdom divided against itself, with separate and necessarily antagonistic interests: and those energies which had been expended for the promotion of the slave's interests, have since been turned against themselves, in the ratio in which their separate interests have conflicted with each other. Thus has the holy cause of Abolition been marred and spoiled, and the slave lies bleeding through the acts of this spirit of sectarianism, "sitting in the temple of God," and assuming lordship over His heritage.

But he will not be satisfied with his present acquisition. And the doctrine of the Divinity of human governments, and the religious obligation to vote at the polls, carries with it a resemblance to the principles with which he exercised the civil dominion in the Old World, too striking to be overlooked, as ominous of his designs in the new. And we call upon all the friends of liberty, civil or ecclesiastical, to ponder well the paths of their feet; not forgetting that the devil knows as well as Solomon, that it is "in vain a net is spread in the sight of any bird."—P.

From the Liberator.

What has the Pulpit to do with Slavery?

As a matter of fact, the American pulpit has very little to do with slavery, except to shield it from investigation and exposure. As a matter of obligation, it is bound to bear a bold and uncompromising testimony against all who uphold or connive at the enslavement of the colored race. We do not mean too be too sweeping in our condemnation. There are clergymen, of various denominations, who have dared to brave public sentiment and the opposition of their congregations, in their advocacy of the anti-slavery cause. These, it is true, as compared with the great mass, are 'few and far between,' but the more to be appreciated on that account. They never could have felt either their office or character assailed by any of our anti-slavery denunciations. We have rebuked a time-serving, *pro-slavery* priesthood and pulpit—not those who were practically identifying themselves with the cause of the oppressed. It still remains true, that the American pulpit, church and clergy, as such, are hostile to the anti-slavery enterprise—just as true as that the American people, as such, are not abolitionists: yet in both cases, there are honorable exceptions to be made. With these we do not trouble ourselves: none who know them believe that we are censuring them when we are applying a general rule, or stating a comprehensive fact.

The Methodist denomination, for example, is sadly corrupted by slavery; yet there are many in it, both of the ministry and laity, who refuse to be gagged on the subject, or to fall down and worship the southern Moloch. We have before us 'an Address delivered before the Niagara County Anti-Slavery Society, July 7, 1840, by Allen Steele, minister of the Methodist Episcopal Church, Lockport, N. Y.' From a cursory examination of it, (for we are compelled to read with great rapidity, if we would keep pace with the outpourings of the anti-slavery press,) we think it is a most excellent and timely production. To be sure, it has something to say against intemperance, licentiousness, and war, as well as slavery; but we do not mean to get offended with the author, and we hope nobody else will, for 'sifting in' these 'extraneous topics.' His address exhibits talent, courage, nice discrimination, and a hearty abhorrence of worldly expediency. We shall probably make some other extracts from it hereafter, but can find room in our present number only for the following:

But what has the pulpit of the NORTH to do with it?— What has it to do with the burning of widows in Bengal? the murdering of children in Pekin; the education of children in South America; the civilization of savages beyond the Rocky Mountains; the colonizing of our free citizens in Africa; the raising of funds to procure powder and ball to defend them against the natives; with pleading the cause of the suffering Greek and the enslaved Pole?—And yet the pulpit of the north has been the theatre on which all these subjects have been presented. And with all the influence which the commission of a minister of Christ, and the sanction of the Sabbath, with all the power that argument and eloquence could bring, have the claims of these various subjects, and a multitude of others equally remote, been urged upon the listening multitude. But *here* is a wrong inflicted upon a part of *our* nation. This evil is binding *our* citizens in physical, intellectual and spiritual bondage. It is walking through our land with giant strides. It is usurping authority, [illegible] entering our temples of justice; breaking [illegible] sanctity of the home, and violating the natural and chartered right of petition; invading the liberty of *our* speech and press; laying its ruthless hand upon the altar of *our* God, and upon him who ministers at it;— proclaiming *our* freemen outlaws, and offering a bounty upon their heads; inflicting the scourge upon *our* citizens for no crime. And shall ministers of the gospel have no voice to rebuke it? Shall they halt between two opinions, with cold hearts and lips closed? Shall the cry and the prayer of the suffering inhabitants of Natchez be heard, and the appeals of the pulpit thrill through the length and breadth of our Zion, and the gold and silver from a thousand rivulets pour down the Great Valley!—and shall the suffering of three millions of manacled Americans be disregarded, and the ear of the minister and the door of the pulpit be closed against *their* cause! God has made it their *duty* to plead the cause of the dumb, and the church and the world has a right to *demand* it. Let them go and measure the burning emotion of Paul, who grasped the world in his arms of faith; the holy zeal of the martyrs, that enabled them to triumph in the flames; the infinite love of the Son of God, that threw him from the throne of the universe to the cross of Calvary.— Let them go to the foot of that cross, and there *abide* until they are baptised with the same spirit, and then see if they have not a heart to *feel*, and a tongue to *plead* for others' woes. They ought to speak, that their sentiments upon these great questions of *rights, duties, and sufferings*, may be known. The public ear is already waiting. And to neglect, is to *betray* trust; is to *connive* at rights deprived, duties neglected, and suffering inflicted. Their influence ought to be brought now to bear upon public sentiment,— for the dark cloud of slavery is becoming darker and more alarming, and if not soon forestalled, will seal the doom of the nation, and arrest itself with its own avenging arm.— They ought to speak now, for the church is verily guilty in this matter, and her watchman should expose and rebuke her sin. They ought to speak OUT. God expects the church and its ministers to be in advance of the world in every good work; to be as 'a city on a hill;' to stand out to the world what in reality they are. What is there in truth that needs concealment? And has the minister any work that is opposed to truth? Who is it that seeks concealment? The base politician—who scarce deserves the name, even in the lowest sense.

The man who wishes by fraud to obtain your gold or silver. The seducer that would rob you of virtue. The villain, that would stab your character or blast your reputation. The base wretch—whose object is only evil; who believes one thing in his heart, and wishes to pass off another in his life; whose standing in society is maintained by jesuitism instead of correct principle. Shall such a course ever be the policy of the Lord's ambassadors? Heaven forbid!— Horace Walpole once said that every man had his price — Esau had it, and for a mess of pottage sold his birthright.— Achan had it, and for a wedge of gold, and a goodly Babylonish garment, he exposed Israel to the wrath of God and to the sword of their enemies. Judas had it, and for thirty pieces of silver sold his religion and his Lord. Ananias and Sapphira his wife had it, and for half their property lied to the Holy Ghost, and paid the forfeit with their lives.

The price of the faithful minister is truth, regardless of consequences. May there be no apostates, nor any against whom God will write 'Tekel.' They ought to speak out as the voice of one, that each might strengthen the other, and their united voice come down upon the public ear like the roar of a mighty flood. They ought to speak distinctly, that all may understand their language. And shall any question of an earthly policy—or human wisdom—restrain this expression? O that the messengers of light that blaze around the throne of God, might touch their lips as with live coals from off the Lord's altar, and make them flames of fire, to consume this enemy of God and man! O, how is it that upon such a cause we have slumbered so long! 'have thought so little and done no more!' Let us repent of the past and arise to action anew; and not only get out of the way of this enterprise, but aid it on. The car is moving, and it will crush and crumble every obstacle that is not removed.

From the Union Herald.

MR. EDITOR:—

In my communication of the 23rd ult. I did not intend to wound your feelings; I expressed my views with the same freedom that I am wont to express them with on any and all subjects. It was my opinion, that you were acquainted with my manner, and I therefore did not dream that you would suppose the article was written while I was in a "perturbed state" of mind. Besides, I took it for granted that *you* should be the judge whether the article were fit for expected you to remark upon it, as you kindly did. A wish to wound you, was far from my heart.

I still conceive, however, that your strictures upon the Emancipator, in the No. of the Herald to which I referred in my letter, do justify the sentiments I expressed, though I am far from believing the phraseology to be faultless.

In your remarks upon the letter you say, "that it was the intention, by New Organization to lower down the Emancipator to a level with slaveholding, we do not say, nor 'intimate,' nor believe but Br. Leavitt does say that since its metamorphose, slaveholders (at least Southerners) invite it among them." But you remember that Br. Leavitt does not say that it is in consequence of the "metamorphose" that Southerners invite the Emancipator among them, but you, brother, do say, "no question of it Br. Leavitt." Then in your remarks on the above you say, "since the Emancipator became 'new organized' slaveholders *love* it. It is *no longer* an incendiary publication—a firebrand—an arrow of death to the '*domestic institution*.'" Is this correct Br. P.? Do slaveholders *love* the Emancipator because it bears testimony against slavery morally, and urges Abolitionists to do so both morally and politically? Should I not have equal reason to believe that the Union Herald had become lovely in the eyes of sectarians because some [illegible] suggested to exchange with the Herald? But you further say in your remarks in the Herald of the week before last, "While the Emancipator carried spiritual armor, and trusted in the God of battles for success, the whole South feared its action &c. But when it *descends* to the political arena and proposes to fight the battle even-handed, with weapons such as they can use, they say, come on Mr. Emancipator, you now begin to give fair play" &c. I ask, Sir do you not here intimate that the Emancipator has "lowered its standard to slaveholding morality?" Do you not say in so many words, that *now* "slaveholders love it!" and that it has *descended* &c.? that it has ceased to trust in God &c.

From these expressions, I took it that you identified with New Organization, all those who prefer to concentrate their votes on some designated person or persons. But your "views" as you give them in answer to my letter, lead me to believe that you are opposed to all political action. I know you say you find no fault with Abolitionists concentrating their votes, but you charge both the "third party" and the "scatteration system" upon sectarianism. Well do we all know that you find fault with sectarianism, but shall I understand you to say, that you find no fault with that which you deem a *fruit of* sectarianism?

I confess I cannot see the justice of your charging New Organization upon sectarianism, especially as you have given no proof of it. But when it is remembered that W. L. Garrison was among the first—if not the first—to propose political action, I am at a loss to conceive upon what this charge is founded.

In conclusion, allow me to add, that I meant not to charge you with wilfully accusing us falsely, but I did fear and do fear that in your zeal to oppose sectarianism and political action, you have both improperly blended the two, and overlooked some important truths concerning the latter.

S. R. WARD.

Peterboro, Sept. 4, 1840.

Reply to Br. Ward.

DEAR BROTHER—

Want of space prevents more than a few remarks in reply to your favor. We hope, however, to be ever disposed to appreciate and reciprocate the kind feeling and frankness manifested in your communication: and we hereby tender you the expression of our most cordial feelings.

If a man, "convinced against his will, is of the same opinion still," we naturally conclude it must be very difficult to convince him in such a state of mind. Hence, possibly, the reason that you still think our "strictures" justify the *sentiments* you expressed in your former communication; while we are still unable to see any grounds for them whatever. How important that we put on that charity which thinketh no evil but hopeth all things.

But while we each of us think ourselves right, and our brother wrong, our appropriate duty is to endeavor to dispel his darkness and correct his error. In the paragraph commencing with—"In your remarks &c.," you endeavor to show that our remarks involve what you attributed to them. But we think you fail in not discriminating between *stating* (or intimating) *facts to those not supposed to be acquainted with them, and drawing inferences from facts known and acknowledged in common.* Br. Leavitt states the fact, that *since* [italics by Br. Leavitt] the Emancipator became new-organized" &c. This fact both acknowledge; and we draw *our own inference from Br. L.'s fact*, that it was "in consequence of the change," although he "will not say." It is also *our inference from Br. L.'s fact*, viz. that the South invite the Emancipator among them, especially when we remember how they used to rifle the mails to destroy Anti-Slavery publications,—that it is so affected by its "New Organization" as no longer to be an arrow of death to the "domestic institution:" and of the legitimacy of the inference we repeat—"no question of it."

Again, you ask, in connection with previous quotations, Do you not here intimate that the "Emancipator has lowered its standard,"—that "it has descended"—"that it has ceased to trust in God," &c. We answer—we intimate nothing—we state nothing, as professing to state facts; but, as we said before, simply draw such inferences as we think the facts warrant. The fact is notorious, that the Emancipator has become the advocate of political party action, also, that it has become "new-organized;" and we are mistaken, if Br. L. does not unqualifiedly take the ground, in common with many, if not all the third party men, that the ballot-box is *the* lever which must overturn slavery; that it is the putting forth of actual power, and that moral suasion is inefficient, except as carried out at the polls; at least, we have supposed so in making the remarks, (and if we are wrong you will please correct us.) Here then, are certain facts— Br. L. states another, which is, that the Emancipater is invited to the South *since* it was new-organized, whereas previously the South could rifle the mails to destroy it. These are the facts: and the inferences which we draw from them —not intimate slyly, but unhesitatingly declare as our solemn conviction—are, 1st, that the Emancipator has *grievously* "*descended*" in betaking itself to the political arena; and that in so doing it has adopted the use of carnal weapons,—is putting trust in an arm of flesh, and departing from the living God; and 2d, that in consequence of its change, slaveholders no longer fear it, but invite it among them; inasmuch as a *political lever* applied to their system, produces no compunctions for sin, however great he amount of moral means used as a weight upon it.

If you will examine your next paragraph and that part of the article to which it refers, you will discover that we find no fault with concentrating the votes of abolitionists; but only their being organized into a political party—and that the "scatteration system" is not charged upon sectarianism.

In regard to charging new-organization upon sectarianism, we simply remark—

1st. We consider it schism itself.

2nd. The arguments of J. G. Birney and others, to prove the American Anti-Slavery Society sectarian, i. e. its platform not sufficiently broad to admit ALL true hearted abolitionists, are conclusive evidence that they possessed a sectarian spirit.

3rd. The same arguments, and others, to prove that the terms of membership included something superadded to simple abolitionism, so that abolitionists of a certain stamp ought to withdraw from the society; and

4th. The frequent appeals for "new-organization, or *no* organization," rather than that the society should not be under the control of those who were in the minority; and

5th. The bringing forth of new-organization out of this state of things,

Fully convince us that sectarianism is the parent of new-organization.

P.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, SEPTEMBER 17, 1840.

Political Opposition.

Politicians oppose what will injure their party. No matter what shape or character a party assumes in politics—no matter who belong to it—they (if they are partisans) must be governed by policy. No *party* can exist, or ever did exist, in this or any other government that did not adopt EXPEDIENCY as its chief director. A *party* could not exist without it. It is the cementing principle. Nothing else can mould together the interests of opposite characters, habits, pursuits, tastes, gratifications, and passions, but *policy*. She can bow humbly to the *whole* mass, and by thus doing sway the whole. But *right* is too stern, too rigid, too uncompromising in her character for such a course. Right goes for the *whole*, because of her regard for each. Policy goes for the whole at the expense of the rights of each. *Right* which is the opposite of the other. Policy does. Right never clothes a man with obligations as a magistrate to the detriment of his obligations as a man. Policy does. Policy declares the *former* as the superior obligation—right the *latter*. A man assuming the character of a partisan, consents that the interests of the party must prevail when *his own* come into collision with them. Without this consent he cannot be a partisan. The law that binds him to an association is but the law of his nature in any other position. He is a social being, and has a right to the enjoyment of that law of his nature. But such a connection is in perfect harmony with right, while to be a partisan politician conflicts with right. But opposition from politicians is *never* to be feared. They use policy in opposition to higher principles only to promote their interests. Let it be made clear to them that their interests will not suffer by taking sides with humanity, and they *will* do it. Any thing that will forward them will be acceptable. Abolitionists have nothing to apprehend from any action of the political parties only, so long as the public mind is asleep on the subject of the slave's wrongs. Make it manifest that principles are invaluable in our estimation, that "slavery is a sin in the sight of God;" that we cannot rest while the North are apathetic, that we will use all rightful means to deeply implant our principles in the hearts of the people and the politician will act true to his creed, and veer his guage to the wind without any party effort of ours. We thus gain all we want (unless we *want* office) and our high and holy enterprise is in our hands unsullied. We shall not be condemned if we say what Elizur Wright said that "the ballot-box is not an abolition argument," to be used by an abolition political party.

Jury Trial Law.

Our readers will find on the first page of this week's Standard, an article from "Mumford's New-York Standard," formerly a paper of great influence in this city, but which was suspended for a time. It is now revived. The article is worth perusal. This journal argues at some length to show that the Whig party of this State are thoroughly wedded to abolitionism, and that the south overlooks her own good entirely, if she listens to any overtures from that party as regards its "reverence for southern rights." It argues, also, to show that no negro can ever be taken back if he once gets into this State, and presents the horrible position that a slave tyrant is in when he wants to kidnap a man whom he claims as his chattel. He states that under the "Trial by Jury Law" no deposition can be allowed on *his* part, while there can on the part of the *slave*. That all *his* evidence must come from "bona fide" flesh and blood, imported at a great expense, to swear to the identity of a chattel. Well, Jefferson said the "tide must turn," and this is the first step We hope the legislature will give us another lift next winter—in the abolition of the 9 months' law. Spirit of Freedom, on!

Abolitionists must work.

The grand measure of the Abolitionists, and one which they have adhered to with a wonderful degree of firmness, is the necessity of abolitionizing the North, before any general movement could be made to take place among the Southern States in favor of emancipation. This measure seems in our eye of no less importance than ever. There is much of labor to be performed, much of sacrifice to be exhibited, much of that deep and arduous work to be put forth by which the cause of freedom can be carried forward to its ultimatum. Abolitionists, sharp-sighted as they are, are disposed to look very superficially upon the obstacles that lay in their path. Whatever opposition manifests itself for the time seems to many to be the chief opposition, whereas the *real* causes lie much deeper than are supposed. We are fully satisfied that slavery will never be abolished unless the people of the North can be made to love liberty more deeply than they have ever yet done. Our regard for liberty is half hypocritical. There is not, in the first place, a clear conception of what true liberty *is*, and, in the next place, there is a manifest and decided unwillingness to embrace and practice her precepts as far as we do see their fitness and propriety. We are opposed from varied and different causes to examine each for himself the claims that others have upon us for all the influence that we can rightfully exert to aid them in the attainment and maintenance of their rights, so much absorbed are we in taking care of our immediate wants. Our interests are oft times opposed ostensibly to each other, and wherever that manifestation becomes visible, a spirit of rivalry is awakened, and the great and all important interests which constitute us of the same household are forgotten, and we overlook the fact that all are equal, and all should equally share in the blessings we secure.

An unwillingness to assume responsibility in times of peril shows itself among many who, at other times, are loud in defence of the principles we proclaim, as indubitably true. There is much need of watchfulness on our part that we fail not in our responsibilities. Abolitionists should remember that to live out principles is what constitutes their abolitionism; that for no cause should they ever shrink from embodying in themselves those high and holy truths which form the great basis of all just government, and which so perfectly harmonize with the features of true Christianity. Neutrality in an Abolitionist is an oddity. The philosophy of truth knows of no neutrality. Let Abolitionists eschew it, and by siding always with freedom, set a glorious example to the timid, the weak and the wavering, and the slave will *yet* be free.

The Leaven Working.

We have inserted on the first page of the Standard an article from the Anti-Slavery Almanac of 1841, by T. D. Weld, entitled "THE LEAVEN WORKING." Mr. Weld shows that our principles are making their way slowly but surely to the consciences of the SOUTH. How unwise then to take the ground of mere politicians, men who are after office—men who, by the fact that they accept of a nomination, give force to the charge "that all the Abolitionists were after, was *office*, and that they would show their colors by and by. They were not such disinterested creatures as they would have folks think." Well, be it our lot to spread the principles that the LEAVEN may leaven the whole lump. We shall be satisfied with "universal emancipation." Let the third party pursue its shadow—its plan of abolishing "slavery in the abstract." We do not dread *phantoms*, nor chase them. The living slaveholder and his abettors we are after. If we can change their purpose, and induce them to "let all the oppressed go free," and return to the practical exhibition of justice and mercy in their dealings with their fellow-men, the ghosts that live on parchment will not scare us with their wild gibberish. Abolitionists will find in the article much that is encouraging.

Platform.

"I liked the Constitution of the old American Anti-Slavery Society—platform and all."—*Emancipator, Aug.* 13.

"Why then did he step off from it?"—*National Anti-Slavery Standard, Aug.* 20.

"When did he step off from it?"—*Ed. Emancipator.*

1. When he "new organized," having made up his mind that the theological dogma, that a "woman was man's inferior," and should not dare to open her lips in his august presence without a "permit," was of more value to the cause of humanity than "the right to do the biddings of her conscience."

2. When he accepted the position of "shield bearer" to the old Committee, and put himself between the public and that Committee to ward off the rebukes that they would have otherwise received for their lavish expenditure of 47,000 dollars, paid out as follows, in part: James G. Birney $2,250, Joshua Leavitt $1,800, S. W. Benedict $1,500, while poor and laborious agents with families were suffering for the means which the Committee had thus spent upon their "FAVORITES."

3. When he became so "pinched" for money, or for an "editorial seat," that he threw his conscience and his honor as a man into the scales against his love of cash, or his love of notoriety, or both, and decided in favor of the latter. We inform the editor of the Emancipator that strait forward UPRIGHTNESS is not marketable with us. We give up that branch of the business to those with whom he has connected himself. But will he not tell the public how much he *paid the Committee for the subscription list of the Emancipator?* Did he ever pay a cent? The Committee did not neither did it, according to *his* own showing, from necessity; Leavitt's offer was to take it, *if* they would pay up his salary. Here was a list of subscribers, worth from 1,000 to 1,500 dollars, that, for aught that appears to the contrary, Mr. Leavitt pocketed without the cost of a dollar on his part. Come, sir! as you are an honest man, please tell those Abolitionists whom you "have no doubt are quite satisfied with the result of the transfer," how much you gave for the list. Did you give *any thing*?—ED. STANDARD.

Thomas Earle's Letter.

The readers of the Standard will recollect that in the number of September 3d we gave them a large review of John Rankin by the editor of the Philanthropist, and also our views of the arguments which third party men use wherewith to drill men into the traces, that they may draw well. In so doing, we had occasion to say that there were three objects which men had in view in exercising the right of suffrage, one or more of which must operate as a motive to a man to vote. The first was, TO SUSTAIN GOVERNMENT without *reference* to principles. If this was the *only one*, then a man might vote as he *listed*. The second was, to exemplify principles, without reference to the sustainment of government. If this was the object *only*, then the scattering vote system was *the best*. The third was, to maintain government and right principles *too*. If these were the object, then no one could vote for a man, unless he was satisfied that by so doing there was a reasonable chance of doing both. We then took it for granted that the latter was what the third party was ostensibly after. The first they declaimed loudly against. The second they laughed at.— The third must be the object they had in view to secure by voting. We also said, that if the *latter* was their object, they must not only see to it that their candidates were sound on the question of "*rights* to life and liberty," but also upon those questions of policy which had a vast bearing upon the well being of a community; such as the relations with foreign states, the regulations of internal commerce, the management of the public funds, the election of officers to posts of honor and trust, whether by electoral or general ticket; the transmission of property and the settlement of estates; the regulation of laws of naturalization; the laws of registration, whereby to secure peaceable men from having their brains knocked out at elections by rowdies; the consideration of the great and important question of internal improvements; these and kindred questions, a party demanding to obtain the support of the votes of this country should have settled; and be ready to give a reason for the hope that is within them, or else take the absurd ground that civil government is of divine injunction, but that all that is needed to sustain it is an opposition *through the ballot-box to slavery.*

We also undertook to say, that if the object of the third party was what we supposed, a man could not be a proper candidate for the suffrages of its members, if he was right on slavery and unsound *on other points*, or if slavery was the *only thing* they had to consider, then their cry about the importance of civil government was a *sheer humbug*. We spoke of our friend Thomas Earle as a man very radical in his principles of governmental policy, and it has drawn from him the following letter, which we lay before our readers:

To the Editor of the National Anti-Slavery Standard:

I have read in your paper of September 3rd, an article containing, partly in connection with my name, several intimations which I think require explanation. I therefore ask you to answer in your next the following questions:

1. Do you mean to intimate that I am not in favor of guarding your "right to property," or that I deny that "protection to property is a part of the business of government," or that I have not "right notions about property," or that I am "wild" on that subject; (1.) and if so, what are the explicit features of the defects with which you mean to charge me, and what species of protection to property do you suppose that I would wish to take away?

2. Do you mean to attribute to me any particular principles, by the expression, "a Loco Foco Abolitionist of the most radical stamp?" If so, what are those principles! (2.)

3. Do you mean to charge any person or persons with using the cry of "the religious duty to vote," hypocritically, and with a view to promote the election of Mr. Van Buren? If so who are one or more of the persons whom you thus charge, and what are the evidences on which you ground your charge! (3.)

4. Do you mean to charge any one or more of the advocates of a concentration of abolition votes with being actuated, in such advocacy, by a desire to promote the election of Mr. Van Buren, or to defeat the Whig party? If so, who are one or more of the persons against whom this charge is made, and what is the evidence on which it is based! (4.)

5. Do you suppose that scattering abolition votes is less calculated to defeat the Whig party, than concentrating them, and if so, how would this difference of effect be produced! (5.)

6. Do you (that is, the author of the editorial article on the Review of John Rankin,) truly and heartily desire that all Abolitionists in the United States should withhold their votes from both of the two prominent presidential candidates at the approaching election; and are you entirely convinced that in writing the said article you were neither actuated nor biassed by a design to promote the success of one of those candidates rather than that of the other! (6.)

I add that my third and fourth questions are put because of a desire of information for myself and the public, and not from a belief that I was one of the persons referred to in the matters to which they relate.

Yours respectfully,

THOMAS EARLE.

Philadelphia, September 5th, 1840.

(1.) No; we intended no such thing, but only alluded to you because you were the candidate for Vice President, and that your sentiments being those of the party called "democratic," but which New-Yorker's call "*Loco Foco*," would be called "wild and unsound," by Whigs; and that being called so by an individual, would, according to his *own philosophy* as a third party man, make *you* objectionable as well as General Harrison: for what business has a man to elect to the Vice Presidency, one whose notions of *property he* deems unsound and dangerous, because he is right on *liberty*, any more than one whose notions of liberty *he* deems unsound, while his ideas of *property* are right, if, as the third partisan says, their object is to sustain civil government; and part of the object of government, is wise legislation in regard to property? We personally find no fault with Mr. Earle's "notions of property," and only used his name for illustration.

(2.) Yes! 1st. That government is founded for the purpose, not of taking away any natural rights, but protecting them. 2d. That *all persons* have the same *natural rights*. 3d. That the *elective franchise* is the way by which these rights are to be maintained. 4th. That it ought therefore to be *universal*, or in other words, that *all* who are governed should have a *voice* in making the laws, inasmuch as *all* have the same natural *rights*. 5th. That you are in favor of the Sub Treasury. 6th. That you are opposed to *all* banks that issue notes. 7th. That you are in favor of the effort of the administration, to introduce gold and silver as the only circulating medium—in other words, in favor of a "*hard money* currency." In fine, that your principles as a politician, aside from slavery, are those of the leading men in the Democratic party. We ask, then, with what consistency a Whig abolitionist, who has a "pious horror" of the administration and its policy, can cast his vote for Thomas Earle, who, on all the great leading policies of the dominant party, aside from slavery, is with them as soul with soul!

(3.) We did not so charge any one; and of course decline any answer to the question. Time will make that manifest. We certainly do not charge Mr. Earle with such intention; for although a third party man, we cheerfully say that we have as much confidence in him as we could have in any man in his position; and our ideas of his fitness for the office he is nominated to fill, is very much superior to either of the other candidates.

(4.) We did not *so* charge, and of course whatever may be our own knowledge, we do not feel disposed to answer; only saying, as we did before, that application to an old Van Buren man to know if he would not accept of a nomination for Governor of the State of New-York, and Joshua Leavitt's willingness to have him nominated, show most conclusively to us, that the hope of the third party in this State, is to break down the Whig party, and rise on its fall.

(5.) Yes! for the simple reason, that the third party wars against the Whig [illegible] while the other plan would only oppose such as were *pro-slavery*, and the third party have already learned to achieve their ends, by assuming *where* they cannot *prove*, and declaring it to be a fact that the Whig party will cast off all that do not go their measures, and vote their whole ticket, a position as absurd as that two and two make six. If this is true, why did not the third party men wait till they were "cast off?" "Because," replies some very wise one, "if we had not formed it as we did, our forces would have all voted the Whig ticket." Would, eh! most glorious reformers they must be truly!

(6.) If by the question, Mr. Earle means to ask whether we have a preference for the men *now* up in the *three parties*, we say *no*, most unhesitatingly, with *one* exception; that exception is Mr. Earle. This we say on our personal responsibility. But if we are asked whether we have a preference for certain principles which the parties theoretically represent, (for neither of the *three* live their principles out, and seem equally afraid on *some* though not the same points to do so,) we answer, Yes! As an individual we are willing to tell any man on which *side* that preference is. 1st. We cannot agree with the *Whigs* as to the policy of government, but that is just the reason why we want to see fair play, and credit given when credit is due. The Whig party in the State of New-York have done something, and they would do more. The fact that they have done something shows conclusively that they are to be operated upon. That they would not carry out the principles of abolitionism fully, is no more against them than against the third party; for it is notorious that Gerrit Smith and Myron Holly urged at West Bloomfield, last winter, the necessity of a party—"because Abolitionists would not be true while with the *Whigs*." Their own forces are as guilty as the party from whom they have withdrawn, who fail to represent each in himself those principles; and escapes because *he* is buried up in his *party*, and lives upon *its* credit.

We say, then, that the necessity of a third party because the Whigs of New-York would do nothing, is all *moonshine*, and that what they have done is to their credit, though their political principles are not our own.

As editor of the Standard we do not wish to illustrate our views of governmental policy: it would be highly improper. But they will pardon us for simply stating what are our individual preferences, though we shall not vote for either of the six candidates up for the two highest offices in the gift of the people; notwithstanding the "divinity of human government." Well, then, as we do not agree with the Whigs, and we cannot agree with the *third* party, for it has no principles except to "sustain government," which is rather indefinite we conceive, and abolish slavery—*by law*. So as an individual, our preferences are for the democratic philosophy, aside from slavery. Is Mr. Earle satisfied?

To our Subscribers.—Please look at this!

We wish our subscribers distinctly to understand that their papers are regularly mailed. We also wish our package or single subscribers to remember that we cannot hold ourselves responsible for any failure they may chance to meet in the reception of their papers that we send by steamboat or private conveyance. We will direct papers according to orders, but in *no* case will we take to ourselves blame, unless the papers have been ordered to be sent through the post office. *The mail is the proper medium of conveyance*, and surely no individual need feel poverty stricken who gets the Standard at 1 43 or 1 25 cents per copy—that he may have to pay his 50 or 75 cents per year as a postage bill. They may do it and have their papers regularly, or be dependant on steamboat and railroad agents, clerks in anti-slavery offices, or any body else, and get their papers when they are three weeks old, half the time. If Abolitionists knew what poor economy it is to order papers except by mail, it seems to us they would get out of the foolish habit. The disappointment of going over a week is worth a year's postage. Complaints come in upon us on this wise:—"I ordered my paper left at such a place, to be sent by a *tow-boat*;" another by "railroad;" another "at Cornhill;" another "at the anti-slavery office." Well, gentlemen and friends, please to order them by mail and they will come strait, unless the postmaster is careless. "A word to the wise is sufficient."

Attack on the Clergy.

The Madison County Anti-Slavery Society, at its last anti-slavery meeting at Eaton, passed a resolution which is very *radical*. It puts pro-slavery ministers, and ministers who sustain *brothels* and gambling houses, on the same level. It declares that to support *one*, is no worse than the other; that to hear one, is no worse than to hear the other, and that in fact, a pro-slavery minister, and one who should patronize a house of prostitution, are "par nobile Fratram." Now, this is pure Garrisonism, way up in New-York, right at Peterboro! What say they of the new school? Ought not some diluent to be administered? This is "rampant infidelity" in the eyes of *some*. It will work mischief. It will "overthrow the clergy." It will "resolve society into its natural elements." It will destroy the Church." "It is Jacobinical" "It is agrarian." "It is Non Resistant Perfectionism." It is ——— What is it not? It is *not falsehood*, but sound truth. Thank Madison County for that resolution! Read it, it is on the first page.

For the National Anti-Slavery Standard.

Slavery—A Narrative.

BY A CITIZEN OF NEW-YORK.

It is stated by Mr. Ranking, in his interesting work recently published in London, that the Gulf of Guinea is studded with fleets of prison-ships, that steal into every river, and forcibly convey to the New World from the Old the population of kingdoms. The old and new Calabar, the Bonney, Whidat, and the Gallenas, contribute an inexhaustable supply for the French Islands, West Indies, Rio Janeiro, Havana, and the Brazils; where, notwithstanding every opposition and hindrance from the British cruisers, one hundred thousand are supposed to arrive in safety annually, and five times that number lost by capture, or death.

Mortality thins the cargoes in various modes, suicide destroys many, and many thousands find a wat

hundred and fifteen had been found on board; forty had died during the voyage from the "Old Calabar," where she had been captured by his majesty's ship, "Fair Rosamond," and one had drowned himself on arrival. The rainy season had commenced, and during the night rain had poured heavily down. Nearly a hundred slaves had been exposed to the weather on deck, and amongst them a heap of dying wretches at the foremast. After making my way through the clustered mass of women on the quarter deck, I discovered the slave captain, who had also been part owner, comfortably asleep in his cot, undisturbed by the horrors around him. The captives were now counted; their numbers, sex, and age written down, for the information of the court of mixed commission. The task was repulsive enough. As the hold had been divided for the separation of the men and the women, those on deck were first counted; they were then driven forward, crowded as much as possible, and the women were drawn up through the small hatchway from their dark, hot confinement. A black boatswain seized them, one by one, dragging them before us for a moment, when the proper officer on a glance decided the age, whether above or under fourteen; and they were instantly swung again by the arm into their loathsome cell, where another negro boatswain sat, with a whip or stick, and forced them to resume the bent and painful attitude necessary for the storage of so large a number. The unfortunate women, and girls in general, submitted with quiet resignation when absence of disease, and the use of their limbs, permitted. A month had made their condition familiar to them. One or two were less philosophical or suffered more acutely than the rest. Their shrieks rose faintly from their hidden prison, as violent compulsion alone squeezed them into their nook against the curve of the ship's side. I attempted, he says, to descend in order to see the accommodations. The height between the floor and ceiling was about twenty-two inches. The agony of the position of the crouching slaves can much easier be imagined than described, especially that of the men, whose heads and necks are bent down by the boarding above them. Once so fixed, relief by motion or change of posture is unattainable. The body frequently stiffens in a permanent curve; and in the streets of Freetown I have seen liberated slaves in every conceivable state of distortion. One I remember who trailed along his body, with his back to the ground, by means of his hands and ankles. Many can never resume the upright posture. * * *

Methodist Church.

Our friend, James C. Fuller of Skaneateles, has written a letter to a friend in England about the connection of the Methodist Church with Slavery in this country, which places that religious body in no very enviable predicament.—The letter is very interesting, and details facts with masterly efficiency. Pro-Slavery men will find a hot berth across the waters ere long. Please read the letter.

From the English Mercury.

Slavery, and the Methodist Church in America.

BRISTOL, 7th Month 15, 1840.

To Joseph Orchad, Hanover Cottage, Snow-Hill, Bath.

RESPECTED FRIEND,—Agreeably to thy request of yesterday, to be informed of the position which the Methodist Church of America occupies in respect to the subject of slavery, I hand the following, and be assured I do it with feelings of pity, and not with those of anger, for I believe did the Methodist Episcopal Church of America view the accursed system as the venerated founder of Methodism personally saw it, they would cordially respond to his exclamation that "it is the *sum* of all villanies," and do as he did, "strike at the root of this complicated villany." And why should they strike? Wesley himself furnishes a better reason than I can, why his followers should follow his illustrious example: "This equally concerns all slaveholders, of whatever rank and degree, seeing men-buyers are exactly on a level with men-stealers. The blood of thy brother crieth against thee from the earth. O, whatever it cost, put a stop to its cry before it be too late; instantly, and at any price, were it the half of your goods, deliver thyself from blood-guiltiness! Thy hands, thy bed, thy furniture, thy house, and thy lands, at present are stained with blood. Liberty is the birth-right of every human creature as soon as he breathes the vital air, and no human law can deprive him of that right which he derives from the law of nature." Unnumbered are the Methodists in America who hold slaves and scores of thousands of that body are held as slaves, and many of them by members of the Methodist Episcopal Church!!

I am aware that some of my remarks yesterday gave thee pain, so far as concerned the Methodist church, and that thou wert not less pained than surprised they should be based on historical facts; and that thou regretted they were not generally known by the British Conference and the Methodists generally through the length and breadth of the land. I trust thou wilt use thy best endeavors to spread the contents of this letter, so that ignorance of such a state of things may not longer prevail, and I pray that a remedy may be sought and found by a body of Christians whom I love, professing Methodism on this side of the Atlantic Ocean, or that they will cease to be *one* with them on the American continent, so long as the southern portion may be entitled to be ranked among "men stealers." In the general rules of the society in America, p. 75, it is described as "a company of men having the form and seeking the power of *godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*" This is a good foundation, love being the operative principle of cementing influence. How far does the system of slavery raise a superstructure *on that foundation?* Has not slavery produced obliquity of vision among members, in annual and quadrennial conferences? To use the words of the Discipline, page 53, has not slavery produced "a base, man-pleasing temper, so that we let them (slaveholders) perish rather than lose their love; we let them go quietly to hell, lest we should offend them. Some of us (preachers) have a foolish bashfulness; we know not how to begin, and blush to contradict the devil." In the edition of 1836, the Discipline, p. 188, reads, "We declare that we are as much as ever convinced of the great evil of slavery; therefore no slaveholder shall be eligible to any official station in our church hereafter, where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom." "When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves conformably to the laws of the state in which he lives." Before closing this letter it will be perceived, I think, that the above is a mere rope of sand.

Let us examine the subject a little: although it be a painfully distressing one, yet conperns every member of the Methodist body in this country, for each is identified with the Methodist Episcopal Church in America, inasmuch as the English Conference is represented by Delegation in the American Quadrennial Conference, from whence I learn that Robert Newton is just now returned; but I presume a forty days' residence did not permit a view of slavery even through a hole in the wall; so that he has not seen its revolting abominations and sin against high heaven, nor its crushing and damning influence on his fellow man. At the Quadrennial Conference of 1836, by a vote of 152 to 11!! it "Resolved, by the delegates of the Annual Conference in General Conference assembled, that they are decidedly opposed to modern abolitionism, and wholly disclaim any right, or wish, or intention to interfere in the civil and political relation between master and slave, as it exists in the slaveholding states of the Union" In the same year, 1836, the New York Conference excluded candidates from ordination, unless they would pledge themselves to let anti-slavery alone, and over thirty were ordained under this pledge. In 1838, this Conference suspended two of its members from the ministry and subjected others to ecclesiastical censure for attending a Methodist Anti-Slavery Convention, and writing for "Zion's Watchman," a paper edited by one of their own ministers; yet this Conference passed a resolution in favor of the Colonization Society, which a well known gentleman describes as the "Queen of Humbugs." It is not to be wondered at that such proceedings should take place, when it is known that the Quadrennial Conference of 1836 refused to publish the address of the British Conference, as it had a paragraph on slavery, in which it was said, "We trust that your connexion have already began to condemn this baneful system." And to their honor the English Conference in their next correspondence, says, "We regret that the allusion in our epistle of last year, to the subject of slavery, should have occasioned you either pain or embarrasment; we intended to affirm the principle, that slavery is a system of oppressive evil, and is in direct opposition to the spirit of our divine religion, and we hoped that the time had arrived when our beloved sister connexion in America would be prepared to act on these sentiments." Is this "modern abolitionism"? I presume it is both *ancient and modern*, and such as the 152 against a minority of eleven are decidedly opposed to. The Baltimore Conference of 1837 enacted that the rule of discipline be construed "so as not to make the guilt or innocence of the accused to depend upon the simple fact of the purchase or sale of any such slave or slaves, but upon the attendant circumstances of cruelty, injustice, or inhumanity, on the one hand, or those of kind purposes or good intentions on the other, under which the transactions shall have been perpetrated, and further, it recommends that in all such cases the charge be brought for immorality, and the circumstances be adduced as specifications under that charge." The Georgia Conference in 1837, resolved, "Whereas, there is a clause in the discipline of our church, which states that we are as much as ever convinced of the great evil of slavery, and whereas the said clause has been perverted by some, and used in such a manner as to produce the impression that the Methodist Episcopal church believed slavery to be a moral evil;" therefore, resolved, "That it is the sense of the Georgia Annual Conference, that *slavery as it exists in the United States is not a moral evil.*" Resolved, "That we view slavery as a civil and domestic institution, and one with which, as ministers of Christ, we have nothing to do further than to ameliorate, the condition of the slave, by endeavoring to impart to him and his master, the benign influence of the religion of Christ, and aiding both on their way to heaven." When conferences act thus it is not occasion for marvel that the Methodist official paper published at Charleston, South Carolina, and edited by no less a man than is styled the "Reverend Dr." Capers, should state that "Abolitionism tends to infidelity, and that slavery tends to the salvation of the negroes;" and in one of his speeches, in mentioning various reasons why Methodists, after a certain date, became less odious to the people of the southern states, said, "at length, people began to consider that many of them *were slaveholders!!!*"

I perceive, my friend, an inroad made into the very spirit of the discipline, which should be met, let the consequences be what they may, at the very threshold. I allude to page 76, which states that the requisite qualification for membership is "a desire to flee from the wrath to come, and to be saved from their sins," yet S. K. Hodges, a presiding elder at Columbus, in the state of Georgia, as appears by the Methodist official paper, under date of October 28, 1839, says, "Within our last quarter, there have been added to the church, here, 160 white members, and nearly 200 colored have offered to join, I say *offered, for we* admit none until their *owner's consent* has been obtained, and some have not yet brought certificates of this"!!! In the Quadrennial Conference of 1836, the "Reverend" William Winans, who like his brother Dr. Capers, avowed himself a slaveholder, said, "I was not born in a slave state. I am a Pennsylvanian by birth. Had been brought up to believe a slaveholder was as great a villain as a horse thief, but he had gone to the South, and a long residence there had changed his views, he had become a slaveholder—a slaveholder on principle. There was suspicion abroad in the South. To obviate such suspicion and gain free access to the slave, so as to do him good, it was highly advantageous for a minister, that he himself should hold slaves; and he could see no impropriety, but advantage, in members, preachers, presding elders, and even bishops, being slaveholders. Yes, however novel the sentiment may be, however startling it may be to many, I avow this opinion boldly, and without any desire to conceal it," and the presiding bishop permitted him to avow such abominable sentiments without calling him to order. In a church thus circumstanced, canst thou fairly, or fondly, hope, to see an increase of colored members? If thou dost, surely thy expectation is vain. It appears by the minutes of the conference that, 1835-36, there was a decrease of colored members of 1877, and in 1839, in the conference of Virginia, there was an increase of *one*, among a population of colored people numbering more than 500,000. In Holstein conference there was an increase of 12, but in those of Kentucky, New-York, New England, Michigan, Genesee, Ohio, and Illinois, an actual decrease in each of them; although six of them are in free states. It may with truth, be said, that slavery in the South, and oppression and depression on the free colored people in the North, received from the hands of professed Christians, and Christian professing churches, drives our colored brethren into the paths of infidelity, Dr. Capers, to the contrary, notwithstanding, although he be backed by Elijah Hedding, D. D., and Methodist Episcopal Bishop; who avers the right to hold a slave is founded on this rule, "Therefore, all things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets!" And Dr. Wilbur Fisk, in a letter to "Rev." Timothy Merrit, a good Abolitionist said, "The relation of master and slave, may, and does, in many cases subsist, under such circumstances as free the master from the just charge of guilt, or immorality;" and Fisk, with six other Methodist ministers subscribed their names to the assertion that the "New Testament enjoins obedience upon the slave as an obligation *due* to a present rightful authority." Let me quote the doings of one other conference, that of South Carolina, in 1838, which resolved, "That it (slavery) is not a proper subject for the action of the church."

I have given thee the doings of associated bodies, and, before closing, will give extracts from a letter addressed to the well-known and much beloved George Storrs, a Methodist minister, whose correspondent is also a minister and a physician, of the name of Samuel Heuston, who spent a winter for his health in South Carolina, under date of Utica, State of New York, 11th Nov. 1837:—

Question 1st: Do ministers of the Methodist Episcopal Church, particularly missionaries, preach the whole word of God to masters and slaves, or are they forbidden by slaveholders to do so? Answer: I am personally acquainted with a missionary on —— mission; he told me that he was forbidden by Dr. ——, a large planter, from preaching to his slaves on Sabbath-breaking, for that was the only time they had to cultivate their gardens and to wash their clothes. Question 2nd: Do ministers and members of the Methodist Episcopal Church buy and sell slaves for the sake of gain; or do they buy only; and that in case where it is the evident design to better the condition of the slaves? Answer: I know that members of the Methodist Episcopal Church sell slaves at auction, to the highest bidder, and it is not considered a disciplinary offence. I know of Methodist preachers buying slaves with no apparent design to better their condition, but evidently for the sake of gain.—Question 3d: How extensively do ministers and members of the Methodist Episcopal Church hold slaves and trade in them? Answer: I should think nearly one-half, at least, of the ministers of our church hold slaves and trade in them; and nearly all the members who are able to own slaves, not only hold them, but buy and sell them. I know of one official member, Colonel ——, that bought in one purchase about 50,000 dollars worth of slaves, and of G——, Esq., of South Carolina, an official member, who made it a business to buy and sell slaves in lots to suit purchasers; his house is head quarters for Methodists—a home for preachers; is a chief man in the church—very benevolent; one instance of which I was an eye witness: this esquire sold a man away from his wife: she was his cook, and was in great trouble, and went to this Methodist brother!! her master, and besought him, for God's sake, to sell her with her husband, or to kill her. He would hear nothing, but drove her off to her work. She went about getting dinner, but complained to her mistress, a Methodist sister!! who told her she would make her *feel right*, and had her taken to the jail and flogged fifty lashes on the bare back, "to cool her off," was the language this sister used, who told me how she had her slave Mary *cured*. Yes, cured of mourning over a husband torn from her by the hands of an official member of the Methodist Episcopal Church? When I expostulated with this sister on the impropriety of separating husband and wife, she hooted at it, and said it would not be long before Mary would have another husband. I attended a large sale of slaves, about 200; numbers of them were members of the Methodist Church: many people were gathered together to attend the sale. It was a time of great festivity—a high day; several ministers of the Methodist Episcopal Church were present. The sheriff, who had charge of the slaves, was a member of the Methodist Episcopal Church, so was the auctioneer—and not less than a dozen members of the same church bought more or less at this auction.

I could add more to this purport but I forbear; expressing my hope—my prayer—that so foul a blot may not continue to stain the society of which thou art a member. I desire it on behalf of the oppressor and the oppressed.

Amid this gloomy state of things there is, my brother, a ray of light in the horizon, which I trust will progress until it be refulgent as the meridian sun, and that its light and radiant heat may spread, until the heart of every Methodist be as that of one man, and with their united hands "strike at the root of this complicated villany" in high places, and may witness the annihilation of "the worst system that ever saw the sun." And why I have this hope in me is, that for the forwarding so glorious a purpose, in 1838, and since then, further accessions have been made to the anti-slavery band; there were six out of the 28 conferences thoroughly abolitionized; 12 of the 28 were represented at the Methodist anti-slavery convention, and four others sent communications, making in all 16 out of 28. The number of delegates in attendance 200. The number of communications received was 150. In conclusion, let me adopt the words of the renowned Thomas Charkson, at the conference held in London, desiring their adaptation to the course which all Methodists, everywhere shall take, to clear the Lord's footstool of one of the foulest blots that any people can permit to be affixed to their condition. "Take courage—go on—persevere to the last," and then you may be permitted to enjoy the legacy of your venerated founder, when about to take his leave of mortality to wear the crown of a saint in the Redeemer's kingdom. "The best of all is, God is with us," and for it so to be, a people must cease to do evil, learn to do well, and each to love his brother, regardless of color or clime.

Thy Friend,
JAMES CANNINGS FULLER.

Reforms of the Age.

Extracts from the Annual Report of the Andover Female Anti-Slavery Society.

While we are enjoying the blessings of health and freedom, three millions of our fellow-beings, who have an equal right to liberty and the pursuit of happiness with ourselves, and unto whom God hath given immortal spirits, are yet pining in a cruel and relentless bondage. We, in the possession of friends and all the endearments of social life; while they are liable to be separated and riven from all on which they can place their affections, and hold dear in life, and bid farewell to all of earth which might serve, in some degree, to alleviate the bitter pang of a life of wretchedness—subject to the bidding of ruthless tyrants, who bear supreme control. Tyrants, did we say? Is there no softer term by which to designate our Christian countrymen, who barter, buy and sell for gain their fellow-beings? When it is found for the Autocrat of Russia, and the Dey of Algiers, then will we apply it to refined and christianized usurpers, not only of the time and bodies, but the mind and soul of immortal beings, made in the image of the same God who permits them for a while to dethrone and debase; but who hath said, "Vengeance is mine, I will repay."

We feel that all our influence should be thrown into the scale against the wrongs and woes of our brethren and sisters in bonds. We feel that we have come short of doing what should be done, and perhaps what we might have done. Our numbers are small, and, in the hands of the oppressor, there is power. But our confidence is not in man, nor our trust in the arm of flesh. We feel that the cause is the cause of truth, of righteousness, the cause of God—that it is a part of the great moral machinery which is moving the world, and which is to turn and overturn, until He whose right it is to reign shall reign supreme in every heart.

A crisis has arrived in the cause in which we are engaged, which requires a firm but cautious step, with much prayer to God, that he would grant wisdom to direct, grace to go forward and grapple with every foe; and strong and unwavering faith in God, that he will make all things subservient to his glory. If the cause in which we are engaged is of God, it will stand, and all the combined powers of earth and hell shall not be able to overthrow it. If it is of men, all our united efforts cannot advance it. Then let us be willing that all our principles should be tested by the touchstone, and proved in the crucible of truth, that what is dross and tin may be consumed, and that which is truth will remain. Our starting point, our first position is, that slavery is sin. If sin, then it ought to be immediately and forever abandoned. This great principle once admitted, brought out and applied to slavery, applies equally to all sin. Some of our brethren and sisters who are with us, engaged in this enterprise, have thus endeavored to apply this principle, and have gone forward, seeking and laboring for the extermination of other sins, or for the extermination of all sin. But some of their co-laborers have cried out, "You are going too fast! you are dragging in foreign topics! you are impeding the progress of our cause!"—and so, in consequence, have seceded and new-organized. But it is not so. They have, in connexion with the anti-slavery enterprise, applied their hands to as important reforms in other parts of the Lord's vineyard; and reforms which they feel must go forward, before the kingdom and reign of peace and righteousness can be established in the earth. They feel that these reforms must and will go forward together—that God has decreed it, and that nothing can successfully oppose. While we are laboring for the benefit of our enslaved countrymen, and praying God for their speedy deliverance, we feel that it is our duty to seek for light and truth, that we may be enabled to discern the signs of the times, and know what God is doing, and what he is about to do, not only for millions literally enslaved, but for the universal deliverance of man from the bondage of sin, and the reigning power of Satan. Then shall peace and righteousness triumph, and slavery, with all other abominations, melt away. Therefore,

Resolved, That we will seek the truth for the love of it, and when found embrace it, let it cut where it will.

By order of the Society:
LUCRETIA RICHARDSON, President.
REBECKAH H. FOSTER, Secretary.
Andover, August 21st, 1840.

Charles W. Denison.

Below is a letter from this individual, who makes great professions of friendship for Garrison, but whose conduct has manifested any thing else than such a feeling. We have not forgotten how he travelled out of the way last winter at the special meeting of the Anti-Slavery Society in this city, to tell how he had stood by Mr. Garrison, when "no body else would do it," "*how* he published Mr. Garrison's prospectus for the Liberator, &c."—*how* "Arthur Tappan wrote *him* a letter of encouragement," and all *this* to pave the way to speak of Mr. Garrison's departure from the old platform, &c. and tell of his "infidelity," and be seech all those that acted with him not to imbibe his principles: and yet after doing all that he can to render him obnoxious to the community by misrepresentation, he says he is very *friendly* to Mr. G. Now we have no fellowship with him or with his course. We hate this "Gabriel Jones" method of doing business—this very pious, puritanical, method of doing the work of an enemy. New organization has enough of such things in her account to settle, with coming generations. We have heard of men who kept Mr. Garrison's picture "hanging up in their *parlors*," and after having *basely traduced* him, excuse themselves by saying, we have "none but the kindest feelings," we "keep his picture in *our* parlor." Now, why not come out and say to him, and thus tell the honest truth, we *envy* you. We will say to you, as a *Doctor of Divinity* said of you, "We will never play second fiddle to a printer's boy; you have dared to act without asking the *clergy* of New England, and we will leave you without *character*, and will rise on your ruins."

Come, be honest, and hurl your defiance! cry out "man worship," at the top of your lungs, and close up by saying, "*Our honored Birney!*" but enough. The editor of the Liberator says of him:

"Nothing is gained by assuming what the framers of the Constitution of the American Anti-Slavery Society did or did not mean by allowing 'all persons' to become members, &c. Two things are certain—that, from an early period, men and women enrolled their names as members of the Society—and that, as soon as the question was raised as to the right of women to participate in its proceedings, it was decided in the affirmative. Our friend says he called on females to vote at the anniversary meeting, in order to have fair play—though he thinks none had a right to vote, strictly speaking. He wanted them to vote that they ought not to vote, and to put down those who were in favor of their voting! He objects to placing females on business committees with males; but why, he does not say. As to his 'groaning speeches,' he is mistaken if he supposes that his auditors give him any credit for peculiar sympathy for the slave on that account. We can sincerely adopt his language, and say, that we cherish toward him, personally, 'none other sentiments than those of the utmost kindness.' We only regret that he refuses to stand with us on the anti-slavery platform, as of old, and has become both new organized and disorganized as an Abolitionist."

Boston, September 8, 1830.

MY OLD FRIEND GARRISON:—For the first and last time I ask the privilege of making a correction in your columns. I wish to correct some statements that have been made, respecting my course on the woman vote at the anniversary in New-York last spring.

1. I have never denied that the letter of the Constitution of the American Anti-Slavery Society provides for the voting of females. But I have ever denied, and still do deny, that the framers of the Constitution, and the earliest and truest members of the Society, generally, *interpreted* 'the vexed question' so as to include indiscriminate female voting, or the election of females to office with males. To my certain knowledge, such a 'platform' as that of the American Temperance Society, was that contemplated by the originators of the Anti-Slavery enterprise. It was never assumed by them, (with perhaps a few unknown exceptions) that such a construction would be put upon the Constitution as has been put upon it within a few years past.

2. In calling on females to vote at the anniversary, I took the ground, that, since the Constitution was to be construed so as to admit their votes, in the manner, and for the object contemplated, they should be admitted on one side as well as the other. I was for having the most liberal construction given that could possibly be carried into practice.

3. The call on females was not against female voting, (for their abstract right to do that, under the *letter* of the old Constitution, is admitted,) but against placing females on business committees with males.

Now if there is any inconsistency—any recreancy to the slave in all this, I for one do not see it. God forbid that I should be knowingly inconsistent or recreant in so good a cause.

I will touch on one other thing only, and I have done.—I allude to the sneer at what are called my "*groaning* speeches."

It is impossible, as you know, to confute a sneer. But it is not impossible to respond to it with a look of pity, and a smile of forgiveness. I plead guilty to the charge which is brought against me. Mine *are* "groaning speeches." It is enough to make an angel groan, to witness "the oppressions that are done under the sun." I am but an humble imitator of my blessed Saviour, who lived and died groaning over the sufferings of an apostate world.

"O, for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more."

Before I lay down my pen, I cannot deny myself the pleasure of saying that I cherish toward you, personally, my old friend, none other sentiments than those of the utmost kindness. "It is not that I love Cæsar less, but that I love Rome more."

I shall never forget, while reason maintains her throne, the fond associations of by-gone years. We have passed through suffering and peril together—we have been linked hand in hand, and heart in heart, in fraternal council—when those who now so freely traduce me, were wholly unknown in the anti-slavery ranks.

But I trust, my friend, we shall yet "see eye to eye," if not on earth, in that land of freedom where "the wicked cease from troubling, and where the weary be at rest."

CHARLES W. DENISON.

GENERAL INTELLIGENCE.

From the Journal of Commerce,

Four days later from Europe.

By the packet ship Quebec, Capt. Hebard, we have London papers to the 11th ult.

The Right Honorable Poulet Thompson, Governor-general of Canada, is to be immediately raised to the peerage. Lord Viscount Falkland is appointed to succeed Sir John Campbell in the government of Nova Scotia. Sir John Campbell is appointed Governor of Ceylon.

According to the *Temps*, the French government has made a request to the United States to mediate between her and Buenos Ayres.

London Money Market, August 8, evening.—The money market continues firm, and the late partial exitement having subsided, a gradual improvement is taking place. Notwithstanding the importance which has been given by some to the abortive attempt of Louis Napoleon, it is generally believed that in the convention between the Four Powers, and the consequent depression of French funds, the real solution of the late depression must be sought, the reaction being accounted for by Lord Palmerston's explanation. As these circumstances so fully suffice to explain the whole affair, the attempt to discover more recondite causes of the late operations is regarded as superfluous. Consols left off to-day 90 7-8 (buyers) for the account, and in the course of the day, though for a very short time, some bargains were done at 9⅛.

There seems to be little doubt that this price might have been maintained, had it not been for the number of orders for sale, when Consols should reach that point. The last quotation for money is 90 3-4 to 7-8. A further improvement has been experienced in exchequer bills, which are 23 to 25s. premium.

London, Aug. 10, evening.—The funds are gradually creeping on to the ground they occupied at the period when first public attention became so painfully excited to the affairs of the East, about a fortnight since. There are now steady buyers even among those who a few days since were sanguine as to a fall in prices, and we may remark, that the rise at Paris after the receipt of the news of Prince Napoleon's attempt, has tended to inspire confidence here.

Two o'clock.

Three per cent. Consols are 91¼ both for money and time. Spanish Active Bonds are 26. Shares are steady but not brisk.

The Crops.—In Berks the harvest has commenced in many parts, and in some few places wheat has been carried. In Oxfordshire it is not quite so forward.—*Oxford Herald.*

The past week has been uncommonly favorable for the harvest, which is now commenced in different parts of our neighborhood. The crops are unusually fine; indeed we have heard it remarked by several experienced persons, that they have seldom seen the corn look so well, the spring corn as well as the wheat.—*North Devon Advertiser.*

The sun has at length begun to fulfil the most hearty wishes of the husbandman. The present week has been attended with continual sunshine, by which farmers have been enabled to cut and house their hay in the finest condition; and we believe there is now scarcely any or no meadow grass at all standing. We hope the present fine weather will continue, and it will be of the most paramount advantage to the agriculturist.—*Wigan Gazette.*

The corn this season is extremely well eared, and the kernels are remarkably plump and sound, and notwithstanding also the harvest is likely to be much earlier that the harvests will be found to be upon an average of any ten consecutive years.—*Norfolk Chronicle.*

Great Explosion at Spithead against the Wreck of the Royal George.—By far the most magnificent exhibition which has yet been witnessed of the enormous force of gunpowder when exploded under water, took place on Wednesday last at Spithead. The charge, which consisted of 25 barrels, or 2,250lbs. was placed at the depth of 11 fathoms and a half, or about 70 feet under the surface, nearly over the original position of the fore hatchway of the old ship. When Colonel Pasley's preparative trumpet sounded, all eyes were turned to the launch, in which Lieut. Symonds stood with the ends of the connecting wires of the voltaic battery in his hands. Scarcely had the word been given to "Fire!" and the trumpet sounded, when the whole area was shaken as if by an earthquake, the surface became ruffled like the top of a glacier, and in the next instant, literally in less than two seconds, the water bulged up and rose to the height of about twenty feet, after which a sort of second burst or bulge occurred, which projected the sea in huge masses high into the air. Such was the violence of this effort, that the spray was thrown completely over all the adjacent vessels in a drenching shower, accompanied by gusts of wind radiating from the centre. Various estimates were formed as to the height of the column or columns of water. Some went as far as 100 feet, and some as low as 50. The commotion in the water, and the ocean of mud, dead fish, and other symptoms of violence which spread far near, gave every promise that the operation will answer the purpose which Col. Pasley has in view.

LEEDS, Aug. 8.—*Accident on the Hull and Silby Railway—Five Persons Killed.*—The early trains from York and Leeds having reached Selby about 8 o'clock in the morning, they proceeded forward in one united train to Hull, taking also additional passengers from Selby. The York carriages having arrived before those from Leeds, were placed first, and the carriages from Leeds were attached behind: the train comprised altogether ten carriages, with about 50 passengers. Immediately behind the tender, and placed on a truck, was a table of cast iron for a weighing machine, 12 feet 6 inches by 5 feet 6 inches, having boxings round the side 12 inches deep. This ponderous piece of iron, the weight of which was about two tons, was despatched from Leeds, fastened to a truck by ropes only. It must here be stated that the table of iron was placed across the truck, and that just before the fatal occurrence took place, it was observed by the policeman on the line to be hanging over. He instantly did all in his power to alarm the engineer, but unfortunately his warning came too late.

The table fell off the truck on the right or south side, and one end of the immense plate pitched between the two rails of the parallel line of railway, whilst the other end, falling obliquely against the wagon, lifted it up, and threw it quite off the rails, tearing it loose from the engine and tender.—Either by the same mass of iron, or (more probably) by the impetus given to the truck, the five carriages which followed were all thrown off the rails; and, owing to the great velocity with which the train was moving, the consequences were dreadful beyond description. The carriages ran into a delph or ditch on the one side of the railway, and were flung all on a heap, and shattered in the most terrific manner.—The first carriage behind the truck was a third class carriage, which has no cover; then a second class, which has a cover, but no sides; and then a first class. The carriages smashed together were the Selby and York carriages, whilst the last five carriages in the train, including those from Leeds, received no injury, and were not thrown off the rails.

As soon as the passengers who had escaped could recover from the shock, a dreadful spectacle presented itself.—Under one carriage were found two passengers quite dead, and in the inside of the carriage a respectable female also dead. Two other gentlemen were so dreadfully injured, that on being conveyed to Howden, they died in a few hours. Thus five lives have been lost. Other passengers received serious injuries. The strength of the iron table, and the force with which it must have borne against the wagon, are indicated by the fact that the table cut clean through four or five of the thick wooden transverse sleepers on which the rails are fixed; whilst the velocity of the train is proved by the fact that the mass of iron was pitched to a distance of at least from the place where it forced the carriage off the rails. The engine and tender were not thrown off the rail.

This most lamentable catastrophe is a fearful lesson to the managers of railways to fasten all goods firmly upon the carriages, as the want of this secure fastening has been the sole cause of the present disaster.

TELEGRAPHIC DESPATCHES.

Boulogne, Aug. 6, half past 8 o'clock, A. M.

"*The Sub-Prefect to the Minister of the Interior.*

Louis Bonaparte has just made an attack upon Boulogne. He is pursued, and several of his followers are arrested."

Half-past 9 o'clock.

"Louis Bonaparte is arrested. He has just been transferred to the Castle, where he will be guarded. The conduct of the people of the National Guard, and of the troops of the line, was admirable."

A telegraphic despatch reached Paris on Saturday afternoon, dated Toulon the 7th inst. It announces the arrival of the French Government steamer Cocyte, direct from Constantinople, bringing important despatches from Count Pontois, the French Ambassador in the Turkish capitol.

The rumor of M. Thiers' resignation is pronounced by a letter dated Saturday evening to have no foundation. M. Thiers was at Eu with M. Guizot, consulting with Louis Philippe.

Boulogne-Sur-Mer, Aug. 8, 7 P. M.

This morning this wild adventurer was quietly removed from the Castle in the upper town. It is supposed his destination is Ham. Montholon and the other captives are to be tried, it is said, by a military tribunal. The insurgents have undergone examination, but secrecy appears to be the order of the day, as nothing has yet been revealed to the public.

It is said Bonaparte is not to be deprived of his money, and that he has requested the Government to sell his horses. The celebrated surgeon Love has amputated the arm of the wounded Pole. The sentinel shot by Louis Napoleon, whilst in the defence of his officer, is still alive. The British steamer yet remains in the hands of the town authorities; what will be done with her no one knows.

The rumor that Louis Philippe was shot at on his route to Eu has not been contradicted. To-day the report is that it was the coachman, and not the courier, of the King that was killed. The garrison here has been strengthened; several troops have arrived in the town. The anti-British feeling still exists; if the feeling, or rather the folly, continue, strangers will depart the province and leave this English city to sink, and again become a paltry French fishing town. The English have made it, and it is thus the inhabitants show their gratitude.

10 o'clock, P. M.—Every thing is perfectly tranquil. Nothing new from Paris.

On entering his carriage Louis Napoleon said to the people assembled, "Adieu, mes amis, nous ne nous reverrons jamais." A bystander replied, "Les cendres de votre grand progeniteur seront votre protection."

LONDON, Aug. 10.—The Paris papers of Friday and Saturday have arrived in due course. The foolish affair of Prince Napoleon has of course excited a good deal of attention in Paris, and the French with their characteristic inconstancy, have almost forgotten the Eastern treaty in their anxiety to give expression to their feelings in regard to this new topic of excitement.

Paris, August 8th.—Brigadier General Muchacho and Colonel Caballeria have taken refuge in France. There remains in Catalonia, only one chief the Canon Tustany, who seems inclined to continue the war on his own account. —*Constitutionnel.*

Paris, August 6th.—The *Univers* says:—"We are assured that Mehemet Ali has not obtained the submission of the Syrians, but on terms which are rather hard, granting them a kind of charter, for which they are said to have required the guarantee of France and England, which these two powers have provisionally given."

Bombay, June 22.—The most important Indian intelligence for the past month comes to us from the north western frontier, and is as unsatisfactory as may be. The whole of the provinces lately overrun by the armies under Lord Keane, Sir W. Cotton, General Welstune, are in a state of insubordination or open war. Not only have outrageous acts of violence been committed in almost every quarter of Bellachestar, Afghanistan, and Bokhara, where the terror of British arms has most recently been experienced; but the long tranquilized Rajapeetan states of Jezpoor and Joudpoor; on the Delhi frontiers have been seized with a spirit of [illegible] Soojah, meanwhile, is as weak, wicked and unwise as possible.

Business of New Orleans.—We find the following paragraph in the Bulletin of the 2d inst.:

We counted yesterday evening twenty steamboats at our Levee, opposite the space between Bienville and Poydras streets. The number is unusually large for the season of the year. In September, generally the steamboat landings here is almost vacant, or garnished with not more than half a dozen vessels. The difference at the present date, is no doubt owing to the healthiness of the city, and our entire exemption from an epidemic. The bustle on the wharves where the steamers from the West are moored is even now quite lively, and we are disposed to regard the piles of bales, boxes and packages there assembled, and the crowd busily engaged in the sale, disposal and transportation of the confused and multifarious mass, as the commencement of the business season. If the health of the city continues a month longer as it has been, we shall expect to witness the return of our transient population, and the resumption of business early in October.

Mrs. Kinney was brought up yesterday for a further examination on the charge of poisoning her husband. By her consent no examination was had, and she was bound over to take her trial at the next term of the supreme court in November. We understand that this course was adopted by the advice of the accused. She was at first very desirous of an extended examination of the whole case, but finally submitted to the advice of her friends. She was remanded to jail, where she is confined in one of the apartments for common felons.—*Boston Daily Advertiser.*

Population of Iowa—Census of 1840.—It will be seen by the following that the population has nearly doubled itself within the last two years. At the enumeration of 1838 it was 22,859, on the 1st of June last, 43,117.

Clayton county,	1,045	Louisa	1,922
Delaware,	170	Washington,	1,574
Dubuque,	3,056	Henry	3,710
Jackson	1,432	Jefferson	2,785
Jones	475	Van Buren*	6,000
Clinton	800	Lee	6,096
Linn	1,385	Des Moines	5,546
Scott	2,193		
Muscatine	1,942		42,981
Cedar	1,225	*Attach'd to V. B.	136
Johnson	1,504		
			43,117

Census of the City of Albany.—The population of the city of Albany, as ascertained by the U. S. Assistant Marshal, who has recently completed taking the census, is as follows:

	W. males	W. fem.	Col'd males	Col'd fem.	Total.
First Ward	4531	4810	197	245	9783
Second do.	3192	3483	56	69	6800
Third do.	1902	2135	38	65	4140
Fourth do.	3418	3666	61	80	7225
Fifth do.	2686	2927	26	40	5679
	15729	17021	378	499	33627

Population in 1835.	in 1840.	Increase.
First Ward	7638	9783	2145
Second	5742	6800	1058
Third	3844	4140	296
Fourth	6351	7225	874
Fifth	4510	5679	1169
	28085	33627	5542

Population of the Cities.

	1835.	1840.	Increase.
Albany	28085	33627	5562
Troy	16959	19373	2414
Buffalo	15661	18356	2695
Rochester	14404	20129	5725

Rochester, it will be seen, presents far the greater ratio of increase.—*Argus.*

Hail Storm.—The storm of rain and hail which occurred here last evening, we are informed, was much more severe at the eastward. A gentleman brought to our office this morning at 9 o'clock, a hail stone, or rather a concretion of hail stones, picked up at Branford, which measured nearly five inches in circumference, and must of course have been much larger when found.—*New Haven Herald.*

Arrest of a Mail Robber.—A letter to the Postmaster of this city, from an agent of the Post Office Department, dated Columbus, Ohio, September 10th, 1840, states that the individual who robbed the U. S. Mail, east of Springfield, Ohio, on the night of the 10th of March last, has been arrested, and sixteen thousand dollars of the money recovered. Charles Bosterick, the driver of the mail stage, turns out to be the robber.—*Ib.*

My Father's Portrait.

It looked on me, alone, and far,
That picture of my sire,—
A reverend brow, a gentle lip,
An eye of softened fire,
But he for whom its lines were traced
Was dwelling far from me,
Between us rose the mountain's waste,
The deep and swelling sea.

It might have been my fancy wild,
But as the sunbeam gleamed,
Where from my chamber wall it smiled,
A haunted thing it seemed;
And over me it had a power,
An instant power to wake
Those mem'ries of a former hour,
Which time had helped to break.

It smiled, I thought, with kindly look,
When purer hopes had birth,—
A smile which oft those lips forsook,
In hours of jest and mirth.
And when in life's wild devious ways,
My wand'ring steps were led,
Before one glance of those mild eyes,
My erring thoughts have fled.

Oh, more than this; it brought again
My dreaming childhood back,
The golden sunset's glow and wane,
The woodland's flowery track.
I dwelt beside my native hearth,
And at my mother's knee
Was hushed, with sacred awe, the mirth
Of childhood bursting free.

I poured my infant prayer at night,
Upon the balmy eve,
And wove such dreams of sunny light,
As now I seldom weave.
There's many a scene, and many an hour,
And many a mem'ry sweet,
Which 'neath that portrait's mystic power,
Around my spirit meet.

The grave gives up its hidden ones,
They from my household lost;
The foaming sea, which o'er the loved,
So wildly long hath toss'd.
Each broken chain is bound again,
And round our cottage fire
The children meet as once they met,
The mother and the sire.

Oh! was it not a haunted thing,
Upon that reverend face!
'Tis true a stranger's eye might fail
One mystic sign to trace:
It told of love, of human love,
Worn with its conflicts strong:
Of patient faith, lifted above,
By sorrow and by wrong.

It might be nought to him, but oh!
To me it is a spell
Which wakes a sudden overflow
Of thoughts too deep to tell.
Beneath its magic, love and death
Renew their strife again;
Life breaks the sacred household band,
Which death had spared in vain.

Thou art indeed a haunted thing,—
A spell to wake the past,
A talisman to guard from ill,
A chain around me cast;
A light upon the future thrown,
Thou parent loved and blest,—
For yet again the child may weep,
Upon a father's breast. [FLORENCE.

The Meeting of the Spirits.

BY LYDIA H. SIGOURNEY.

She floated on a silvery cloud,
And to the earth drew near,
Still bending down her angel-glance
On what was once most dear,

On mountain's breast, on forest-shade,
Green in her native air,
And on that temple's hallow'd dome,
Whence rose her Sabbath prayer.

She hover'd round her pleasant home,
In blooming spring-tide gay,
But faded were the flowers she rear'd,
And mute her harp-strings lay.

There, sickening on his lonely couch,
Was stretched her bosom friend,
And stranger forms were bending low,
His helplessness to tend.

He fainted—and though all unseen,
She to his side drew nigh,
And shook fresh perfumes from her wing,
Like breath of Araby.

And deep within his secret soul,
Her spirit-eye she turn'd,
And saw the shafts that in each vein,
With restless anguish burn'd,—

Beheld the tear that drains the heart,
In ceaseless fountain-pour,
And knew the love that cheer'd his life,
Must light its path no more.

And then before His glorious throne,
Who ruleth earth and sky,
Sigh'd forth, like trembling music's tone—
"Oh, Father! let him die."

A corpse lay on its pillow white,
And grief was moaning low,
But the glad meeting, in the heavens,
Might none but seraphs know.

Earth no Home.

Talk not of home or native shore
Where all around is change;
Where friends once lov'd, are now no more,
And life itself grows strange.

'Tis but a sound, a magic charm,
That lulls to treach'rous sleep;
Scarce rous'd by death's unbidden 'larm,
Or only rous'd to weep.

Oh, I have known a home so bright
That care seemed banish'd far!
But yet there came so dark a night,
A night without a star.

Then like a pilgrim let me tread
This world's uncertain way,
And onward press to fields that spread
Beneath eternal day.

A Brief Description of the Shakers.

BY A VISITER.

The village of Lebanon, which is situated about 130 or 140 miles from the city of N. York, is divided into two parts, the names of which I have forgotten. It is inhabited by a sect of people called Shakers, who derive their name from the singular mode they have of shaking their hands as they dance. Ann Lee, through whose ministration this society originated, was born in Manchester (Eng.) in the year 1736. She began to preach the faith which forms the primary principles of this community, about the year 1770;—among the first who embraced her tenets were William Lee, James Whittaker, and John Hocknell, and these, in connection with the female above alluded to, became the first founders of this society. The village of Lebanon contains many manufacturing houses, where are made fans, sieves, brushes, brooms, &c. He who enters among them, must first confess to the Elder, so called, the various sins he has committed during his life, deposite the money he possesses, (if he has any) into the public treasury, and promise in future to be just in all his dealings with his fellow man, and to follow the rules of the society;—in short, to perform all those things, and those only, which are dictated by his inward monitor. He must shun all vicious habits, all attempts to defraud the unsuspecting, and conduct himself according to the will of his God. If he be married, he must no longer live with his wife, but must remain as a single man. He must not enter into any business unless known to the elders. It is only those of the most advanced age, and most distinguished for piety, that are suffered to visit the great metropolis, New-York, and when they come, they generally bring to sell the various articles which they manufacture or produce, among which, horse-radish, brooms, fans, &c., hold a conspicuous part. They banish from their company all such as are disposed to be led into the snares of vice, unless they immediately repent and follow the path of virtue. They occupy themselves in various ways, during the week days; in summer, in mowing and the like, and in winter in making articles for the sale. There are among them carpenters, weavers, doctors, &c., each man following the trade or occupation for which he thinks himself most fitted by nature. Hence the success that attends their undertakings, each one carrying his respective trade to perfection. It has been remarked, and very justly too, by all who visit them, that every thing that they manufacture, however small or large, displays uncommon dexterity, and so I found it myself; each room, as you enter it, shows clearly that those who occupy them are not a dirty race. The floors are painted yellow, and are all so clean that if by accident any article of your dress should fall on them, it would not be in the least degree soiled. The chairs instead of standing on the floor as among us, are hung on nails or pegs about the walls. The houses are not elegantly furnished, but they are all neat and clean; their meals are not of every variety and luxurious, but plain and excellent in their kind, extremely well suited to their condition; and when strangers visit them, which they often do, though they are not allowed by the rules of the society to eat with them, unless out of their village, still they are treated with the greatest hospitality, and never required to recompense them, though they should remain for years. The women are fully as industrious as the men; they make the clothes, hem pocket handkerchiefs, knit stockings, make butter and cheese and the like, in short, none are idle: even the smallest has some little occupation allotted to him, in which he may be employed with pleasure and utility. There are assemblies about two or three times a week in the evening, when all come together, both old and young, women and men, and dance, singing verses, (approaching each other and drawing back again alternately,) among which is the following:

"O time how precious 'tis to all:
We'll labor to improve it:
I've heard the gospel's gracious call,
O, how I ought to love it.
Come try how pretty we can be,
By leaving off all evil.
What beauty then we all shall see,
Wherever we assemble."

They all dress in the plainest manner, unadorned by jewels, or finery of any description. The color of their pantaloons is brown, and their coats a bluish grey, with a hat of white fur with a broad rim. The men instead of being adorned by high heels as the fops in Broadway, have every thing of the plainest materials, choosing every thing rather for comfort than show. The women have frocks of linsey woolsey, and when they dance they hang their handkerchief on their left arm. They generally wear high heels; but whether to increase their stature or for any other reason, I have not been able to ascertain. On Sunday, they all, both small and great, old and young, assemble in the meeting-house, where they conduct themselves in the same manner as at their weekly assemblies, but then the number is much increased. All assemble there from every part of the village, and come and return with the most sincere and happy expression on their countenances. The coats of the men are hung up on nails provided for that purpose; all hats are off, even those of the women, all men dancing in their shirt sleeves, and shaking their hands up and down as they advance and withdraw. Thus, they live, as happy as though there was no care or pain in the world—they seek not the praise of their fellow men, but the esteem of their God. He alone, they seek to please, he alone they worship—they love each other dearly, and where one of their number dies, the blow is felt throughout every corner of the village.—They frequent no circus, no theatre, no gaming house, no billiard room; and those who are disposed to have them erected are banished forever from the society, unless they repent their folly and resolve to do so no more. They are not at all influenced in their traffick by envy; they wish for none but what they have, they receive none but what they obtain by the sweat of the brow.—They do not absorb themselves in political contests, they have a kind of government of their own, and all attend to it with uncommon attention, not omitting, even the slightest item. They wage no war with their neighbors, they manufacture no arms, neither gun, or sword; they spend their days in happiness apparently, and seek only the good of each other and the good of themselves. They are ever disposed to do good to the afflicted, relieve the distressed, and comfort the broken hearted. For an example of this, I need only refer you to the time when the village of Hudson was partially destroyed by fire. Then they contributed freely to their wants, sending them flour, cattle, hogs and sheep, and all articles of clothing and bedding. They die in the same manner as they live, calling on the name of the Lord, their Redeemer, and the happy manner that they depart from this world of sorrow, leads us to think that they are blessed with a station in Heaven, above, and that their memorial is on high.—*Sun.*

Whittier's Legends of New-England.

In one of my hunting excursions abroad on a fine morning—it was just at this time of the year—I was accompanied by my wife. 'Twas a beautiful morning. The sunshine was warm, but the atmosphere was perfectly clear; and a fine breeze from the northwest shook the bright green leaves which clothed to profusion the wreathing branches above us. I had left my companion for a short time, in pursuit of game; and in climbing a rugged ledge of rocks, interspersed with shrubs and dwarfish trees, I was startled by a quick grating rattle. I looked forward. On the edge of a loosened rock lay a large rattle snake, coiling himself, as if for the deadly spring. He was within a few feet of me; and I paused for an instant to survey him. I know not why, but I stood still and looked at the deadly serpent with a strange feeling of curiosity. Suddenly he unwound his coil, as if relenting from his purpose of hostility, and raising his head, he fixed his bright, fiery eye directly upon my own. A chilling and indescribable sensation, totally different from any thing I had ever before experienced, followed this movement of the serpent; but I stood still, and gazed steadily and earnestly, for that moment there was a visible change in the reptile. His form seemed to grow larger, and his colors brighter. His body moved with a slow, almost imperceptible motion towards me, and a low hum of music came from him—or, at least, it sounded in my ear—a strange, sweet melody, faint as that which melts from the throat of the humming bird. Then the tints of his body deepened and changed, and glowed, like the changes of a beautiful kaleidescope,—green, purple and gold, until I lost sight of the serpent entirely, and saw only wild curiously woven circles of strange colors quivering around me like an atmosphere of rainbows. I seemed in the centre of a great prism—a world of mysterious colors; and the tints varied and darkened and lighted up again around me; and the low music went on without ceasing until my brain reeled: and fear, for the first time came like a shadow over me. The new sensation gained upon me rapidly, and I could feel the cold sweat gushing from my brow. I had no certainty of danger in my mind—all definite ideas of peril was vague and clouded, like the unaccountable terrors of a dream,—and yet my limbs shook, and I fancied I could feel the blood stiffening with cold as it passed along my veins. I would have given worlds to have been able to bear myself from the spot—I even attempted to do so, but the body obeyed not the impulse of the mind—not a muscle stirred; and I stood still, as if my feet had grown to the solid rock, with the infernal music of the tempter in my ear, and the baleful colorings of his enchantment before me.

Suddenly a new sound came upon my ear—it was a human voice—but it seemed strange and awful. Again—again—but I stirred not; and then a white form plunged before me, and grasped my arm. The horrid spell was at once broken. The strange colors passed from before my vision. The Rattlesnake was coiling at my very feet, with glowing eyes, uplifted fangs; and my wife clinging in terror upon me. The next instant the serpent threw himself upon us. My wife was the victim! The fatal fangs pierced deeply into her hand, and her scream of agony as she staggered backward from me, told me the dreadful truth.

Then it was that a feeling of madness came upon me; and when I saw the foul serpent stealing away from his work of death, reckless of danger I sprang forward and crushed him under my feet, grinding him in pieces upon the ragged rock. The groans of my wife now recalled me to her side, and to the horrible reality of her situation. There was a dark, livid spot on her hand, and it deepened into blackness as I led her away. We were at a considerable distance from any dwelling; and after wandering for a short time, the pain of the wound became insupportable to my wife, and she swooned away in my arms. Weak and exhausted as I was, I had yet strength enough remaining to carry her to the nearest rivulet, and bathe her brow in the cool water. She partially recovered, and sat down upon the bank, while I supported her head upon my bosom. Hour after hour passed away, and none came near us—and there—alone in the great wilderness, I watched over her, and prayed with her—and she died!

A fashionable Lady at the Piano.

In a book entitled "Georgia scenes, characters and incidents," Miss Crumb, a young lady educated in Philadelphia and highly accomplished, &c., &c., is represented as at a party where, after many solicitations and apologies—

She seated herself at the piano, rocked to the right then to the left, leaned forward then backward, and begun. She placed her right hand about midway the keys, and her left about two octaves below it. She now put off the right in a brisk canter up the treble notes, and her left after it. The left then led the way back, and the right pursued it in a like manner. The right turned and repeated its first movement, but the left outran it this time, hopped over it and flung it entirely off the track. It came in again, however, behind the left on its return and passed it in the same style. They now became highly incensed at each other and met furiously on the middle ground. Here a most awful conflict ensued for about the space of ten seconds, when the right whipped off all of a sudden as I thought, fairly vanquished; but I was in error, against what Mr. Randolph cautions us: "It had only fallen back to a stronger position." It had mounted upon two black keys, and commenced the note of a rattlesnake. This had a wonderful effect upon the left, and placed the doctrine of snake charming beyond dispute. The left rushed towards it repeatedly, but seemed invariably panic-struck when it came within six keys of it, and as it invariably retired with a tremendous roaring down the bass keys. It continued its assaults, sometimes by the way of the sharps, and sometimes by a zig-zag through both, but all its attempts to dislodge the right from its stronghold proving ineffectual, it came close up to its adversary and expired.

Any one, or rather no one, can imagine what kind of noises the piano gave forth during the conflict. Certain it is, no one can describe them and therefore, I shall not attempt it.

The battle ended, Miss Augusta moved as though she would have risen, but this was protested against by a number of voices at once; "one song, my dear Augusta," said Mrs. Small "you must: sing that sweet little French air you used to sing in Philadelphia, and which Madame Piggisqueaki was so fond of."

Miss Augusta looked pitifully at her mamma, and her mamma looked "sing" at Miss Augusta: accordingly she squared herself for a song.

She brought her hands into the capus this time in fine style, and they seemed to be perfectly reconciled to each other. They commenced a kind of coloquy: the right whispering treble very softly, and the left responding bass very loudly. The conference had been kept up until I began to desire a change on the subject, when my ear caught, indistinctly some very curious sounds, which appeared to proceed from the lips of Miss Augusta; they seemed to be a compound of a dry cough, a grunt, a hiccough, and a whisper; and they were introduced, it appeared to me, as interpreters between the right and the left. Things had progressed in this way for about the space of fifteen seconds, when I happened to direct my attention to Mr. Jenkins, from Philadelphia. His eyes were closed, his head swung gracefully from side to side; a beam of heavenly complacency rested on his countenance; and his whole man gave irresistable demonstration that Miss Crumb's music made him feel good all over. I had just turned from this contemplation of Mr. Jenkins' transports, to see whether I could extract from the performance any thing intelligible, when Miss Crumb made a fly-catching grab at half a dozen keys in a row, and at the same instant she fetched a long dunghill cock crow, at the conclusion of which she grappled as many keys with the left. This came over Jenkins like a warm bath, and over me like a rake of bamboo briers.

My nerves had not recovered from the shock before Miss Augusta repeated the movement, accompanying it with the squeal of a pinched cat. This threw me into an ague fit, but, from respect to the performer, I maintained my position. She now made a third grasp with her right, and boxed the faces of six keys in a row with the left, and at the same time raised one of the most unearthly howls that ever issued from the throat of any human being. This seemed the signal for universal uproar and destruction. She now threw away all reserve, and charged the piano with her whole force. She boxed it, clawed it, she raked it, she scraped it. Her neck vein swelled, her chin flew up, her face flushed, her eyes glared, her bosom heaved; she screamed, she howled, she yelled, cackled, and was in the act of dwelling upon the note of a screach-owl when I took the St. Vitus's dance and rushed out of the room. "Good Lord," said a bystander, "if this be her *singing*, what must her *crying be*!"

From the Brooklyn Daily News.

Boston Lunatic Asylum—House of Industry, &c.—On Friday afternoon, in company with two other gentlemen, we went over to South Boston to visit the Lunatic Asylum and House of Industry. We were very fortunate: for that afternoon Dr. Butler, the principal of the Asylum, gave a party to the lunatics, and we received an invitation to join in their sports. When we were ushered into the parlor, the patients were seated, very quietly, round the room, listening to the most crazy of their number playing upon the fife.—Some of them were dressed in most fantastic array, but most of them gave no indications of insanity. After we had been introduced to some ladies—whom we were given to understand were *sane*,—a dance was proposed. The fife was exchanged for the piano. I was introduced to a very sensible *looking* lady, who could not join two ideas together; the others selected partners, and we commenced the merriest dance I ever joined in. The Dr. and his lady went round speaking a pleasant word to each, and with but one exception they seemed like a group of merry-faced, happy children. This was a young girl, who wept constantly, and was anxious to escape from the Asylum. Most of them, I was afterwards told, when remarking on their cheerfulness, had been taken from cages and cells, where they were fed and treated like wild beasts in a menagerie. After the dance, a tall, stately mulatto was called out and commenced a *pas seul* to the music of the crazy fifer, which put us into convulsions of laughter. After this we chose partners again, and promenaded the rooms. Then we went down to the gardens, which are very extensive and beautiful, and paraded round them with the fifer at our head—dancing jigs round a shadowy tree—returned to the house, and after taking a polite leave of our lunatic ladies, went with the Dr. to view the house. The arrangements made for the comfort and safety of the patients, are very superior. Their rooms, though very secure, are without a show of bars and bolts. The window frames are of iron, but formed and painted like wood. The bed frames, too, are of iron, but easy, comfortable and perfectly clean.—I have never seen such cleanliness in any institution, public or private: not a spot was to be seen on the white floors, not a speck on the snow like walls. The scrubbing and white-wash brushes are in constant use, and the air consequently as pure as in the green fields which surround the Asylum.

The House of Industry exhibited the same neatness, though a much older building. There are two schools, and we visited them both. In one we we were much amused by a song the scholars sang, brought by some gentleman in manuscript, from Europe: the chorus of it was "try again—try again."—(not amiss for some older ones.) "The old women's Hall" pleased me very much—they were seated together, some sewing, some chatting, some knitting in their pleasant looking rooms, and seemed, and were more comfortable than two thirds of those who seek pleasure in the dirty rooms and 'dull liveliness' of the 'Springs.'

In the House of Reformation we met the boys just marching to their supper. Their hands were crossed behind them, and on arriving at the tables they stood mute until the sound of their leader's whistle, they then said a blessing. Three who had been disorderly were called out, and stood with their hands on their faces which were turned to the wall. At a second whistle, the rest were seated, and at a third, commenced most voraciously upon their "rice and molasses." To this institution are sent those boys who cannot be governed by their parents, and those who are picked up in the streets with no homes and of vicious habits.

The house of correction, near by, is for older and more hardened offenders; both are conducted with *kind* strictness. The boys in the first institution are allowed half an hour to play in, before each meal, and are dressed in a whole and clean uniform. They are made to work hard, and are kept under strict reforming discipline. I think it is to these institutions that Boston owes, in a great measure, that healthy tone of street morals, so apparent to every New-Yorker.

China.

This vast empire, with its 360,000,000 and upwards of inhabitants, composing nearly one-half of the known population of the world, is, as regards its connection with G. Britain, and the commercial world generally, an object of great interest at the present moment. A more ignorant, cowardly set of beings than the Chinese, does not exist. They, as a nation, are precisely now what they were a thousand years ago, a set of slaves devoted to the caprice and will of their sovereign. In literature arts and sciences, models are formed every way complete; and these were stereotyped, that they might serve as guides to all future generations. Such are the Chinese, the people of "the Celestial Empire," with whom improvement is a crime; innovation, death. Can any one imagine a more lamentatable picture of human nature; and that, too, of nearly one-half of the population of the Globe?

Of the immense multitude who form the "Celestial Empire," the "Dwellers on the Water" are not the least remarkable portion. It is not generally known, we believe, that along the shores of the river at Canton, are a multitude of small boats, called "egg-house" boats, (from the resemblance of their shape to the longitudinal section of an egg,) about twelve feet long and six feet wide, and so low that a person can scarcely stand upright in them, each of which is inhabited by a family who have never set foot on land!—These are the "Dwellers on the Water." The water is the only source from which they derive their miserable nourishment—and that water, their source of nourishment, is their final resting-place! The following extracts will let our reader fully into the history of these "Sons of Water." We speak of mother Earth, from whose bosom we derive our nourishment. From dust we came, to dust we shall return. But they!

Such is the multitude and the density of these dwellings in some parts, that they often conceal a large surface of the element on which they rest, and appear jumbled together almost in a solid mass. In other places they are regularly arranged, with their sides contiguous, and extend from each shore, so as to leave a third of the river clear in the middle. Groups of them are often detached from the land, and moored in regular rows, affording facilities of communication among themselves and preventing intercourse with the shore. "It is a singular fact," says Mr. Abeel, "that the Chinese look upon those who dwell in boats as a distinct race from themselves. They consider them a low alien people, and refuse to intermarry with them. Tradition says that they came from outside the river. The grandfather of the present emperor was the first who naturalized them. Before his time they were not permitted to land."

The late Dr. Morrison in his "View of China for Philological purposes," published at Macao, furnishes the following facts with reference to this curious race: "The Tanhoo, or people who live in boats, in this province, are considered a distinct race, whose origin cannot be traced; fishing was originally their profession. In the fourth century they amounted to upwards of 50,000 boats—after Tang (A. D. 631) they were numbered and taxed. In 1730, they were united along the sides of the rivers, and put under the charge of an officer, called Ho-po-so, 'the anchoring place officer,' and paid a tax on fish. In marriage they made no previous betrothment.—The man who wanted a wife, placed a platter of straw at the end of his oar, and the female who accepted this offer, did the same with a basket of flowers, after which they were united in singing barbarous songs. Young Ching, about 1730, allowed them to live on shore, and cultivate the land. Poor people on shore still consider it degrading to marry with them.

By a statement made a few years ago, it appeared that the number of family boats subject to an annual tax, in the vicinity of Canton is computed at 50,000, exclusive of 18,000 larger vessels plying between the city and Whampoa.

A Criticism upon Byron's celebrated Description of an Alpine Thunder Storm.

Personification, subdued by a solemn tone of feeling such as we here meet with, will readily be received as equally just and impressive. The elements, thus quickened into life and character, are yet preserved at an infinite distance of subordination, as the servants of an actual and all-controlling power. And it appears to us that, in any description of the sublimer convulsions of nature, unless this subordination of fiction to moral truth be sacredly maintained, personification will appear false and unnatural, and will tend to diminish rather than heighten the poetical effect.—Let us here examine a passage in a modern poet, that has been generally and justly admired—

"The sky is changed!—and such a change! Oh, night,
And storm, and darkness, ye are wond'rous strong,
Yet lovely in your strength, as is the light
Of a dark eye-in woman! Far along,
From peak to peak, the rattling crags among,
Leaps the live thunder! Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers, through her misty shroud,
Back to the joyous Alps, who call to her aloud!

"And this is in the night!—Most glorious night!
Thou wert not sent for slumber! let me be
A sharer in thy fierce and fair delight—
A portion of the tempest and of thee!
How the lit lake shines, a phosphoric sea,
And the big rain comes dancing to the earth!
And now again 'tis black—and now, the glee
Of the loud hills shakes with its mountain-mirth,
As if they did rejoice o'er a young earthquake's birth."

There is great talent and power in this spirited and striking description: though, in passing, we suppose we may say, that critics are now pretty well agreed as to the incongruity of the concluding image. It is too fanciful for a picture of which sublimity should be the predominating tone, and it is not very certain that there is any intelligible sense in it. The birth of a young earthquake can be; and whether the young of earthquakes need to be nursed and fed till they are able to do mischief, or whether the slighter shocks are to be considered as infant earthquakes, giving a kick and a squall at the breast, (do they belong to the mammalia?) while those of a more formidable magnitude are to be held as big and burly adults. These questions are not easily resolved; and, however answered, are not favorable to the poet's purpose. But it is not in reference to this part of the description that we have quoted the stanzas. We wish to consider whether the personifications here introduced, and none can be more vivid, are truly conducive to a high effect of sublimity, where the mental enthusiasm that produces them stops short at these material ministers of heaven, and is not led upwards to think of a living power far higher than those which are the creatures of its own fancy. A *Godless* description of a midnight thunder-storm among the Alps, seems to us to be at variance, we do not say with piety, but with poetical truth and with human feeling. In such a scene, and on such a night, the soul cannot rest satisfied with the mere belief of the fancy that the leaping thunder is alive, and that the mountains are shouting in fellow-feeling to each other. We know with an awful conviction, that, if the representation is true at all, there is something at work that is less visionary than these airy dreams; and if not taught that we are in the dread presence of Divinity, we either turn from the picture in disappointment, or unavoidably view it as exhibiting the revelry of demons, rather horrible and hideous than solemn or sublime.

It requires nothing, we think, but comparison, to see that moral power is the source and standard of genuine poetry in such descriptions; and that a predominance given to material images, where so much higher thoughts should be inspired implies either a defect of mental balance, or a corruption of poetical judgment.

Blackwood's Ed. Mag.

Fingal's Cave, in Staffa.—We advanced along a sort of Giant's Causeway, the pavement of which was the heads of basaltic columns, all fitting together in the most beautiful symmetry, and, turning round the precipice to our right hand, found ourselves at the entrance of the great cave. The sea was too stormy to allow us to enter it, as is often done in boats, we had, therefore, to clamber along one of its sides, where a row of columns is broken off at some distance above the waves, and presents an accessible, but certainly very formidable causeway, by which you may reach the far end. I do not believe that any stranger, if he were there alone, would dare to pass along that irregular and slippery causeway, and penetrate to the obscure end of the cave; but numbers animate one another to any thing. We clambered along this causeway or corridor, now ascending and now descending, as the broken columns required, and soon stood—upwards of seventy of us—ranged along its side from one end to the other. Let it be remembered, that this splended sea cave is forty-two feet wide at the entrance; sixty-six feet high from the water; and runs into the rock two hundred and twenty-seven feet. Let it be imagined that, at eight or ten feet below us it was paved with the sea, which came rushing and foaming along it, and dashing up against the solid rock at its termination; while the light thrown from the flickering billows quivered in its arched roof above us, and the whole place was filled with the solemn sound of the ocean; and if any one can imagine to himself any situation more sublime, I should like to know what that is. The roof is composed of the lower ends of basaltic columns, which have yet been so cut away by nature, as to give it the aspect of the roof of some gigantic cathedral aisle. Lichens of gold and crimson have gilded and colored it in the richest manner. It was difficult to forget, as we stood there, that, if any one slipped, he would disappear for ever, for the billows in their ebb would sweep him out to the open sea, as it were, in a moment. Yet the excitement of the whole group was too evident to rest with any seriousness on such a thought. Some one suddenly fired a gun in the place, and the concussion and reverberating thunders were astounding.—When the first effect was gone off, one general peal of laughter rung through the cave, and then nearly the whole company began to sing, 'the sea! the sea!' The captain found it a difficult matter to get his company out of this strange chantry—where they, and the winds and waves seemed all going mad together—to embark them again for Iona.—*Howitt's Visits to Remarkable Places.*

Whaling Extraordinary.—The schooner Argo, Captain Donnel, arrived at this port from a fishing voyage, reports that on Thursday the 16th ult., while lying at anchor on the fishing ground in the Bay of Fundy, a whale forty or fifty feet in length, became entangled in the cable about half way from the bow of the vessel to the anchor, and after a while broke the anchor from its hold, and went off, towing the schooner at the rate of three or four knots; Capt. Donnel and the crew, being destitute of whaling gear, had by this time prepared substitutes for lances, by lashing knives, chisels, &c., to the ends of poles, and assisted by Capt. Amazen and crew of New Castle, who were fishing in company, commenced an attack on the monster, though with little effect, other than to make him still more restive; in this situation he remained until Saturday, when he became so fatigued, that by heaving in at the windlass, they drew him under the bow of the vessel, so that Capt. Donnel gave him his death wound with a *lance* made of the hatch bar, ground to a point and lashed to a pole; they were however obliged to pay out the cable to him again, as his death struggle or "flurry," was so violent as to endanger the vessel, had he remained near her; but to the disappointment of the fisherman, as soon as he was dead, he sunk as far as the cable would permit him, and was so heavy as to baffle all attempts to heave him up with the windlass, and this remained until Monday, when by their exertions to heave him up, the cable parted at the bow, and the whale sunk to the bottom, carrying with him over 100 fathoms of cable and the anchor attached.—*Saco Democrat.*

"*Exciting Topics.*"—Will our contemporary editor, who, in giving some account of the doings of the late Worcester Bapt. Association, entirely omits "the report on slavery," and gravely counsels against the introduction of "*exciting topics*," on such occasions, favor us with a logical or etymological definition of these mysterious words; for if all "exciting topics" are to be excluded from all our religious bodies, it is of the last importance that the churches and the ministers should know what those topics are. If, during the current year, the Lord should double or quadruple the number of members of our churches, this would, we apprehend, become an exciting topic, if mentioned at the next association. Shall *it* therefore, become a contraband topic and be excluded? We wait to be taught by *the wise*.

The gentleman's counsel was, probably, *intended* to prevent, if possible, the introduction of the "exciting topic" of *slavery* into the Massachusetts Associations, which are about to hold their anniversaries. It remains to be proved whether the Free Baptists of the Bay state will submit tacitly to such arrogant dictation." Nay, the *past* might have taught one not slow to learn that American Baptists are neither to be flattered, frightened nor counselled out of a solemn duty they owe to God and to his children in bondage.

Christian Reflector.

Glories of the Saviour.—In this contemplation we are at once lost in an unmeasurable ocean of overpowing glory. Imagination is bewildered—language fails. Go, take a survey of the earth on which we dwell; collect every object and every quality which have been propounced fair, sweet, or lovely; combine these into one resplendent orb of beauty. Then leave the bounds of earth, and wing your flight through the fields of immensity; in your progress collect what is fair and lovely in every world—what is bright and dazzling in every sun; combine these into other orbs of surpassing brightness; and thus continue to swell the number of the magnificent aggregates, till the whole extent of creation is exhausted. And after having united these myriads of bright constellations, combining in itself the concentrated beauty and loveliness of the whole created universe, go and compare an atom to the world—a drop to the ocean—the twinkling of a taper to the full blaze of the noon-tide sun; and then you may compare even this all-comprehending constellation of beauty and loveliness with the boundless, the ineffable beauty and excellence of Him who is the brightness of his Father's glory, who is God over all, blessed forever.

Lond. Miss. Reg.

Lycurgus.—When Lycurgus, by his institutes, had settled the form of the Spartan commonwealth, he declared he would go and consult the Oracle at Delphos, to know whether the system he had established was good for the people; and in the mean time he exacted a solemn oath from the Spartans, that they should not alter any of these laws until he returned. The Oracle pronounced his institution beneficial to the public, of which he gave notice to the King, Senate, and the people of Sparta; and having done this, he went into a voluntary banishment, from which he never would return, that the Spartans might not be freed from the oath they had taken. Lycurgus died in Crete; and fearing the Spartans might carry his remains to Sparta, as pretence for making innovations or alterations in the government, he gave orders, that after his death, his body should be burnt, and the ashes thrown into the sea.

Yankee Logic. A Yankee went into the bar of an inn in a country town,—

"Pray, what's the price of a pint of shrub?"

"Half a dollar," was the reply of the man at the bar.

"Well, then give it me."

The shrub was poured out, when the bell rang for dinner.

"Is that your dinner bell?"

"Yes."

"What may you charge for dinner?"

"Half a dollar."

"Well, then, I think I had better not take the shrub, but have some dinner instead."

This was consented to. The Yankee went in and sat down to his dinner, and when it was over, was going out of the door without paying.

"Massa," said the negro waiter, "you not paid for your dinner."

"I know that; I took the dinner instead of the shrub."

"But, Massa, you no pay for the shrub."

"Well, I did not have the shrub, did I, you niggar?"

The negro scratched his head; he knew that there was something wrong, as he had got no money, but could not make it out till the Yankee was out of sight.—*Capt. Maryatt.*

Intemperance in Great Britain.—In the late report of the British and Foreign Temperance Society, the following facts are stated:

60,000 Londoners are annually fined for being drunk, one-third of them females.

In Norwich, with 50,000 inhabitants, are 6,000 ale and beer shops.

In Glasgow is a public house for every thirteen families. The annual expenditure for alcohol in this town, is near half a million pounds sterling.

Fifty millions of pounds sterling are expended every year for alcohol, in the whole of Great Britain and Ireland.

In London are 36,000 places for the sale of intoxicating drinks.

It is to be understood that the Registry Law applies only to this city. In other parts of the State the election will continue three days. Here only one.